

THE MESSENGER.

ISSUED WEEKLY

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Pactry.

SELF-SACRIFICE.

When Christ let fall that sanguine shower Amid the garden dew, Ob, say what amaranthine flower In that red rain up grew? If yet below the blossom grow, Then earth is holy yet; But if it bloom, forgotten, woe To those who dare forget!

No flower so healing or so sweet Expands beneath the skies; Unknown in Eden, there we meet Its name. Self-sacrifice. The very name we scarce can frame; And yet that flower's dark root The monsters of the wild night tame; And heaven is in its fruit.

Alas! what murmur spreads around? The news thereof bath been; But now no more the man is found Whose eye that flower hath seen. Then nobles all! leave court and hall, And search the wide world o'er; For whose finds this Sancgreall Stands crowned forevermore.

-A. De Vere.

Theology and Eriticism.

For the Messenger. CHRIST AND HIS SACRIFICE.

Holy Scripture has but one principle, one aim, one theme. In the Old Testament the Messianic idea is central in all the books from Genesis to Malachi. The histories and promises, the doctrines and prophecies of the New Testament, all derive their significance from the person and life of Jesus Christ. The two Testaments constitute one volume, all their parts being knit together by virtue of their relationship to a single truth. He who is the beginning and end of creation formed and Presbyterian, Jesus Christ is no and providence, is the Alpha and Omega of longer proclaimed chiefly as the expedient the written Word. Of Him Moses wrote; His triumphs and glory the Apocalypse illustrates.

That Jesus Christ is the Light of the world the Christian Church has always confessed. It has likewise in every age been seen and acknowledged that He, whether in prophecy and ritual, type or symbol, or in history, doctrine and promise holds the chief place in Holy Scripture. In public worship and personal experience, a similar dignity has in every age, with more or less consistency, been accorded to the divine-human Mediator. But that Jesus Christ is likewise the principle and law of thought respeeting the entire range of revelation, the science of theology was slow to learn. It deserves to be noted, however, that in the second and third centuries the Christological idea had more controlling influence in shaping the doctrines of the Church than during the Middle Ages. In modern times a succession of bold and confident attacks upon Christianity, during the last century upon the Scriptures, and in the present century upon the person of our Lord, has been the outward occasion of renewed thorough study of Christianity, the result of which is a deep and growing consciousness that for the science of theology Christ must be the Alpha and Ome- but on His humiliation and redemptive ga as really as He is in the Old and New work. The whole meaning may be summed Testament.

them, not merely to affirm the important ment, necessarily involves. To state thus leading points, which for the last thirty or forty years, have been most earnestly discussed. It is a relief, and a matter for con-

gratulation, to find that the doctrinal differences of the two tendencies were neither as wide nor as radical as some among us honestly supposed. Under the general head of doctrine we have a specification of the points on which the Commission was able to harmonize; and it is significant that at the

head they have set this great declaration: "We recognize in Jesus Christ and His sacrifice for fallen man, the foundation and source of our whole salvation."

This declaration is eminently scriptural. It embodies a fundamental and living truth which breathes in the Old and New Testament, and imparts meaning and virtue to every recorded event, past and prospective. in the history of revelation.

The declaration harmonizes with the Heidelberg Catechism. We do not ignore the fact that the system of decrees, originating with Augustine, advanced and more fully developed by Gottschalck, and matured by Calvin, had a commanding influence in leading theologians of the Reformation period. Yet, however it may be accounted for, the idea of unconditional election and reprobation, is not the underlying and all-controlling idea in our confession of faith. The principal questions and answers are shaped by an apprehension of the Christian religion, less metaphysical and more distinctively Christian. Here the doctrine concerning the Person and redemptive work of our Lord holds the most prominent place. The fundamental truth addressing no a Christ under three principal aspects: 1. His person and work; 2. Christ as my Saviour; 3. Christ to whom I belong. The concurrence of the Commission in the assertion that Christ and His sacrifice are the only foundation and source of our salvation, shows that both theological tendencies are pervaded more thoroughly by the peculiar genius of our Catechism than by contrary systems of theological speculation.

The declaration is in full sympathy with the best theological science of our day. Leading minds among all denominations, in Europe and America, feel and acknowledge that they have been silently borne onward by the strong tide of modern Christian life and thought. The decretal system no longer is sitting on the throne and swaying the sceptre of dominion over all the branches of the Reformed household. Her authority is by no means extinct. Nevertheless in many theological seminaries, and in the large majority of pulpits connected with the different branches of the Reformed Church, German and French, Scotch and Anglican, Reand medium whereby the unconditional decree of election is fulfilled. All phases of doctrine are indeed not always consistently adjusted to the Christidea as the grand principle of theological science. Nevertheless the person of our Lord has far more prominence than the metaphysical theory of decrees. More emphasis is put on Him, on His life in the flesh and on His glorification, than on any subordinate element of revelation. The present attitude of the Church respecting the central dignity of Jesus Christ is anticipated by the Heidelberg Catechism. We do not of course mean that its anticipation is complete. But no one can study carefully the Christology of the Catechism and the Christology of the present century without discerning the affinity between them. Hence whether we lay stress chiefly on our accepted symbol or chiefly on the Christology living in the theological science of our day, in either case we must acknowledge that the Commission expresses the ruling consciousness of our entire Church.

The proposition is brief, but full. Every word has meaning. Rightly taken there will be no misunderstanding among us. Emphasis is put on Christ and His sacrifice, not only on the Person or life of our Lord, up in the word Christ. The addition of the the risks it involves.

The Peace Commission felt constrained by | clause : and His sacrifice, expresses what the | a sense of the solemn trust committed to word Christ, as set forth in the New Testageneral proposition concerning the Word of explicitly what by implication is given in and Him crucified."

The entire humiliation of our Lord from the manger to the sepulchre, was a sacrifice of Himself for the redemption of the world. So the Catechism looks upon His history in the flesh. "All the time He lived on earth,

* * * He bore in body and soul the wrath of God against the sin of the whole human race." His persecutions, His temptations of the devil, His deep sorrows and His agony in the garden are a part of the condemnation under which He lived and of the work of salvation which He was accomplishing. This suffering in the flesh culminated on the cross. To that mystery our Lord looked forward as the momentous crisis. The epistles give special prominence to His crucifixion and death. By the word sacrifice the Commission, as we understand their language, emphasize specifically this awful mystery that our Lord offered Himself by the shedding of His blood; expressing thus in other words the solemn import of the Catechism when it says, that He suffered especially at the end of His life.

According to the Commission, Christ and His sacrifice are the "foundation and source" of our salvation. This formula, we think, will command universal assent among our ministers and people. Both tendencies can affirm it with equal freedom and confidence. The platform is broad enough for all who hold the doctrines of the Catechism; and it is narrow enough to exclude all who deny our Lord Jesus Christ.

Given Christ and His sacrifice as the foundation and source cour salvation, and and practical work in the Church. " Probt this great idea we shall have no difficulty to pass on and unfold doctrinal views harmoniously on all other subordinate questions. The Commission has set us a good example. The nine following points are all inspired and governed by the first proposition. Some of them are indeed less perfect and complete than others. There is room for modifica tion or amendment. Nevertheless as regards essential features, every one is legitimate. We anticipate substantial agreement. Variations of sentiment, if any appear, we believe will pertain rather to details or mode of apprehension than to the substance of these doctrines. If our pulpits, seminaries, colleges and academies accept and maintain "Christ and His sacrifice," in the sense of this basis of concord, we shall perpetuate the historic faith of the Reformed Church, and at the same time enjoy freedom in the study of Scripture and in the science of theology, while dividing lines will fade and

Communications.

PLAIN TALK TO PLAIN PEOPLE.

One of the peculiar characteristics of American life is, to be outspoken. In our political papers we have a great deal of personal abuse and partisan bitterness, all of which would be better avoided. But human nature cannot always be kept within the bounds of strict propriety, and it is more to our national taste to put up with the abuses of the freedom of the press than to be deprived of the benefits of that freedom to avoid the evils which go along with it. Free speech and a free press have largely helped to make us a powerful and self-reliant people, and by these agencies our liberties are secured, although the abuse of them often disturbs our equanimity.

Religious papers are not necessarily an exception to this general rule. These are not the organs of infallible powers, as any one can easily see. They sometimes wear out the patience of the saints, and excite the scorn of the scoffing world, by partisan ribaldry and personal spleen, no less objectionable than the warfare of the political world. But in this case, like in that of the secular press, the benefit of freedom is far greater than the evil of its abuse, and American religious life will adhere to it in spite of all

people, and we need plain talk. Not rough and abusive slang, and angry retort, do we need, but plain positive discussion for the God and the Heidelberg Catechian, but to one word, precludes misapprehension; and purpose of securing a course of action such speak definitely and somewhat explicitly on choes the utterance of St. Paul: "Christ as the circumstances demand. Mere talk will not do the thing, but talk of the right kind joined with the right kind of action, will.

Our amiable brother of the Hausfreund,

in his issue of the 5th inst., bas made some excellent and timely suggestions relative to the manner in which the root of our financial troubles must be reached. He points out a number of ways in which this cannot be done, and then lays it down as a universal rule that kindness only can win in this battle. It may be taken for granted, that no one, being constrained by the love of Christ, will have any difficulty in subscribing to this editorial ultimatum, if only it be understood that kindness does not mean amiable weakness. The district, in the heart of which the doctor is located, is known to be admirable ground for the display of executive theories in a practical matter-ef-fact way. The eyes of all are being turned more and more towards that rich and fertile valley, anxious to see what the mighty hosts thereof will do. If it shall be seen that these hosts will be led triumphantly in the crisis now before us by a commander-inchief, who always smiles and coaxes, but never raves or scolds, there will no doubt be one universal burst of applause throughout the Church. The doctor says different plans have been tried and failed, and of course they will fail whenever tried, because they are not of the right kind. Unfortunately there are many who think the one he holds up as the only power that will prevail, has not succeeded any too well around his immediate premises; but that is no reason why it may not do vastly better in the fugood work go on, and may the hearts or an the people soon be rejoiced by the good news from that garden district of our Zion, that a vigorous reorganization of pastoral charges is going on there, that there the papers of the Church are pushed out among the people in a manner that means business, and that there the benevolence of our membership is drawn out with all the force of an enlightened Christian will. That is the kind of kindness before the majesty of which Americans instinctively bow, while on the other hand they regard with impatience and pity that amiable good nature which allows matters to float along pretty much as they please only for the sake of quiet and peace.

Philip Melancthon was a good sheep, if Dr. Luther is to be taken as authority in the case; but was not a good shepherd, because he was too timid and could not preach. It may be reasonably doubted whether such a mild nature as that of the great author of the Augsburg Confession, would answer best in the great struggles of the ages, if it were left without the company and time, our Pennsylvania life does not stand rolling peals of plain talk, and by the enforcement of direct positive drill If kindness means all this, then let us have it by all means in all its fulness without any further delay. A hard pull, and a long pull, and a pull altogether, will surely bring us out of our financial misery. I. E. G.

> For The Messenger. EMPORIA, KANSAS.

A few days ago we received a pleasant visit from our missionary at Emporia, Kansas. He looks well, and reports that his family have been in the enjoyment of good health since their removal to the far West. He has returned to the east, with the permission of the Council, to collect funds for the erection of a new church or chapel at Emporia, in which he has been encouraged by a number of his brethren in the East Susquehanna Classis, Soon after his arrival at Emporia, he saw at once the necessity of cords against me. And yet why should I a house of worship for the mission, if it was to succeed at all; it was the first and most urgent matter to be looked after. A corner lot in an eligible part of the city was, therefore, purchased for \$150, the missionary the money, promising to pay the balance acquit me .- Thomas Fuller.

We in the Reformed Church are a plain | after his return from the east. He expects to visit his old friends and parishioners in Centre county, where he, no doubt, will meet with a warm reception, and not be allowed to return home empty-handed. He may be regarded as the Centre county missionary, and we hope that his old friends and neighbors there will help him in furthering the good work in which he is engaged. It is proposed to put up the new church in a modest and economical style, and not to involve it in debt. Our members at Emporia are willing to do what they can, but they are in limited circumstances-mere beginners, so to speak, in a new country, and deserve the help which they ask in their circumstances from their old friends here in the east. By and by they will be better off than they now are, and be in a condition to return to others more than they now receive. SUPERINTENDENT.

A FINE SERMON "SMASHED."

In the Sunday Magazine the following incident is given, which is illustrative of the modern practice of spiritualizing texts of Scripture, and giving them a meaning foreign to that intended by the inspired writer:

A young preacher, a graduate of one of the theological schools of the country, preached a very nice discourse from the folowing words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern and wished for the day." (Acts xvi. 29).

Said the young preacher: "The ship repesents the Church. The four anchors are faith, hope, love, and prayer. Christians are the crew. The sea represents the great ocean of life. The storms that prevailed are the trials to which we are incident here; and the Island of Melita, where all are estance of casting out the anchors, faith, hope, love and prayer; the necessity of abiding in the ship, in order to be saved; and the consolation to be found in the fact, that not a hair of their heads should be hurt, but that they (the members of the Church) should all reach shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit, out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose, and placed his hand on the young theologian's head, as if giving him a phrenological examination, and proceeded in his plain, uneducated style, substantially as follows:

"My young brother, you have preached us a mighty purty discourse to-day; but I'm afeard you've made some awful big mistakes. You said that the ship meant the Church. If that's so, we haven't got any Church now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love, and prayer. If that's so, we haven't got any faith, hope, support of more positive and fiery charac- love and prayer in the Church, as they have ters. And it is a question whether, at this been cast out. And you say that Christians are the crew. If that's so, they are a mighty in need of a thorough shaking up by the bloodthirsty set, for they wanted to kill Paul. You tell us that the Island of Melita meant Heaven. Well, if that's true, Heaven must be a mighty snaky place, as a snake bit Paul as soon as he landed."

It is stated as a historical fact, that that young preacher was never known to preach that "purty" discourse again in all that region of country.

How easy is pen-and-paper piety, for one to write religiously! 1 will not say it costeth nothing, but it is far cheaper to work one's head than one's heart to goodness. Some, perchance, may guess me to be good by my writings, and so I shall deceive my reader. But if I do not desire to be good, I most of all deceive myself. I can make a hundred meditations sooner than subdue the least sin in my soul. Yea, I was once in the mind never to write more; for fear lest my writing at the last day prove renot write, that by reading my own book, the disproportion betwixt my lines and my life may make me blush myself (if not into goodness) into less badness than I would do otherwise. That so my writings may conadvancing out of his own funds a part of demn myself; that so God may be moved to

Family Reading.

CHISEL WORK.

BY MARGARET J. PRESTON.

'Tis the Master who holds the mallet, And day by day He is clipping whate'er environs The form away: Which, under His skillful cutting, He means shall be Wrought silently out to beauty

Of such degree Of faultless and full perfection, That angel eyes Shall look on the finished labor

With new surprise That even His boundless patience Could grave His own Features upon such fractured

And stubborn stone. 'Tis the Master who holds the chisel; He knows just where Its edge should be driven sharpest To fashion there The semblance that He is carving;

Nor will He let One delicate stroke too many, Or few, be set On forehead or cheek, where only He sees how all Is tending-and where the hardest The blow should fall,

Which crumbles away whatever

Superfluous line Would hinder His hand from making The work divine.

With tools of Thy choosing, Master, We pray Thee, then, Strike just as Thou wilt; as often, And where, and when, The vehement stroke is needed,

I will not mind, If only Thy chipping chisel Shall leave behind Such marks of Thy wondrous working, And loving skill,

Clear carven on aspect stature And face, as will-When discipline's ends are over-Have all sufficed

To mould me into the likeness And form of Christ.

-S. S. Times.

HELEN ASHTON'S MARRIED LIFE.

"No breakfast ready yet! I do wish I could get my meals when I want them; I should have been off an hour ago. This was the greeting John Ashton gave his wife, one cloudy spring morning, as he strode into the kitchen.

"It will be ready in ten minutes," said Mrs. Ashton. "I am sorry, but baby is so cross, and there were the children to dress, for Ellen has not re-

turned yet."

The baby was crying lustily in his crib in one corner, while the two other little ones, Bertie and Annie, were playing horse up and down the room, and shouting with delight. The noise irritated John, and seizing the baby he gave him a good shaking, which the little fellow resented by screaming louder than ever, while little Annie, who at the sight of her father had left her play to lisp, "Morning papa," found herself seated not very gently in a chair, with a warning not to move till breakfast was

"There is no need of his crying sowhy can he not be quiet some time?"

"You know he is not well," said Mrs.
A-hton; "he moaned half the night with his teeth."

age the children better they would not be so much trouble; but you are spoil-

ing them all.' Mrs. Ashton thought of the weary hours she had sat by the crib, while her husband slept undisturbed, and it seemed very hard to be found fault with; angry words rose to her lips, but she checked them and gave the children their places at the table. Her heart was too heavy to say much as she wiped away little Annie's tears, for John's face was cloudy as the sky, and he swallowed his breakfast apparently without noticing that she had prepared with great care his favorite dish in the absence of the only servant. But there was no breakfast for her till all was cold, for baby must be taken up, comforted and fed, and the others waited Then, as soon as he could be prevailed upon to sit in the crib again, John must be helped off to the city, and it was run here and there, sew on a button, while he grumbled that his clothes were never ready; with never a kind word or kiss for the pale, tired face that bore all so patiently. At last he was gone, and Mrs. Ashton took up baby, who had wearied of his playthings, and sat down to get breath. She felt tired and worried, and when Apric grows a state of the same and when Apric grows and the same and when Apric grows a state of the same and when Apric grows a state of the same area. and when Annie came, and stroking her face said, "Poor mamma!" the bitter

as they had tried her at times, they were all the comfort she had. Oh! for some kind heart to whisper comfort, even in patience avail if her husband had no patience to bear with their many faults? Surely he should share with her this great responsibility. In God was her only comfort; He alone could bless her efforts and crown them with success.

After a while the baby dropped off to sleep, and making him comfortable for his nap, Mrs. Ashton sat down for a day's sewing. Mr. Ashton would be absent all day, so the little servant, who had returned by this time, would be able to perform the household duties, and get the simple luncheon, with the aid of a few directions from her mistress. As the mother sat and sewed, her thoughts went back to the days when young and free she was an inmate of her father's house in a distant city—the pet of the house. Not one of her brothers or sisters thought of doing anything without consulting Helen, and she was always ready with counsel or sympathy. It was a great grief to all when she left them for a new home in a distant rural district, as well as to the circle in which she had moved; for she was a general favorite. Many of her friends wondered what had attracted her to the grave, stern stranger, much older than herself, who rather repulsed the efforts of her acquaintances to know him better. Her father felt the loss more than any one; for she, being the eldest girl, had grown to be his prop and comfort since the death of her mother some years before. "But," he said, "you must do as you wish in this matter, Helen; you know your own heart. One who has been such a good daughter must make a true wife. God grant you have chosen wisely, my darling."

As her thoughts dwelt on the past, her

father's words recurred to her, and she thought, "Did I choose wisely?" but with a sigh of "Too late! too late!" she buried her aching brow in her hands and wept, for her heart was full to bursting. It was hard to keep from comparing the past and present. Then, there was hardly a day but she was the recipient of kind thoughtfulness from some one; it might be a drive planned for her, or some little token of remembrance, or her opinion wanted on some subject. But now, how different! John never seemed to, think she needed any change from the daily routine of household duties and cares; and what was her opinion worth now-adays? Her reward for gentleness and patience with the children, was daily fault-finding. John was not naturally unfeeling; but he was very thoughtless and rather selfish. His bringing up had not tended to bring out and cultivate the good traits he had; he lacked refinement, but it was the fault of his training in some measure. Although he really loved his wife, he loved himself and his money better. He never troubled himself to study her wants, or how he might make her life brighter. When he had provid-ed liberally for the house, (he liked good living) and given his wife the least he could possibly put her off with—and that ready.
"O John! how could you?" said his wife. "Poor baby is hungry; I was obliged to neglect him or spoil the breakfast."

"O John! how could you?" said his destitute of kindness: he had many good qualities which he might have cultivated and improved, if he had not been too self his faults.

That day at noon, John Ashton sauntered into a respectable restaurant of the A-hton; "he moaned half the night with his teeth."

"It is nonsense," said John, "sitting up all night rocking him; I would give him a good whipping and he would be glad to go to sleep. If you would mange grathe children better they would not be greather estaturant of the go out after supper, and you don't tolink it best, for any reason, that he should, this dinner. As he sat waiting for his order to be filled, he heard his own name place for boys is in the house at night."

If the lad has any of the old Adam in bors to raise enough to supply her him, he will either sulk or rebel, or wants. Seven or eight years ago, when say, "Poor Helen! I fear she is not very say," Poor Helen! I fear she is not very him, naceonfortable until hedtime. happy. Fanny James went to visit her last summer-you know, she was Helen's bridesmaid—and she pronounced Ashton a perfect bear—coarse, abrupt and unfeeling. She says Helen is very much broken down, three babies hanging round her, and apparently without the means of taking care of her elf. The bouse is comfortable and well provided for, but her husband allows her very little money. Fan said it was very evident she was a household slave, obliged to ask for every shilling, and tell what it is needed for. You should have seen Frank when he heard it. Poor Frank always adored Helen. It was planned for Helen and the children to return with Fanny for a long visit home, but the idea was given up by Helen herself, evidently because she could not get the means to fit them out as she could wish. It would not be like her to go out among her own fliends shabby. They all used to be so proud of her, and now she is in a manner buried; for where she lives there is

John left; he heard enough. "A perfect bear!" Humph, so that was what they thought of him. He was not much flattered, but it set him thinking. Had he valued Helen as he ought? His pride was touched, and his conscience away than in fighting; more wisdom in a voiding the issue than in asserting tears that had been restrained so long not easy, as he thought of how cross he fell thick and fast. "Bertie loves mam had been that morning, and needlessly authority.—Golden Rule.

ma," said the little boy. The mother too. It occurred to him that he would kissed them tenderly, and though, sorely not have left his wife without kissing her five years before. But he had grown indifferent, and she had grown wan and care-worn with increased cares, and no the future. What would all her care and one to help her bear them, with too much pride to sue for the careses she had missed.

> Certainly, he had not thought how lonely and weary she must have been. Most of all it touched him that Helen's friends should think ill of him. In all their married life he could not remember a time when she had failed in her duty to him; she was all sympathy if he was ill or troubled about anything. But she just wore herself out with the childrento be sure they had to be cared for—and he determined he would get more help.

> That night when John Ashton got home he missed his wife from the cheerful sitting-room, where his tea was spread waiting for him; and when the little servant appeared in answer to his call, she informed him that Mrs. Ashton had complained of her head and retired early. She added, when she brought in his tea: "She never ate a bite this day, and it's hard work I've had to keep the children Ashton did not want his tea; he went at once to his wife's room. When he entered, she was sitting up in the bed staring wildly about, delirious with pain. When he spoke to her she begged him to tell John not to be hard with the children. Her husband bathed her head, and sooth d her as well as he could; then leaving her with the girl, he went with all speed for a doctor. He had some distance to go, and as he drove through the night he realized how much he loved his wife, and breathed a prayer that she might be long spared to him. Fortunately the physician was in and returned with him. He pronounced it a case of extreme pervous exhaustion, and ordered the greatest quiet. For weeks Helen lay weak and helpless, without energy. Her sister came and took the children away, that she might not be disturbed by their noise, but for a long time the doctor despaired of rousing her; his skill completely failed, and she seemed to be sinking from sheer weakness, when news came of the serious illness of little Annie. John did not tell his wife till he had consulted the doctor, who advised him to tell her by all means. "It may be the means of saving her," he said. So Helen was told by the doctor, and he saw at once the effect was good; she was all interest. "I little darling ill! Oh, that they had been sent her from me!"
> "But you may to to her, if you will," the doctor said. "Do you think so, doctor: how soon?"

From this time there was a change for the better, and when she once began to recover she progressed rapidly. About this time there came word that her child was out of danger, which aided her re-covery. When Helen was able to go covery. When Helen was able to go out, and she and John were driving along a quiet country road, he put his arm around her, and said: "I never realized how dear you were to me till that night when I came home and you did not know me. I have not been as true to you as I should, dear Helen; but I will begin

"I shall not regret my illness, if it has given me back my husband," was her reply.—Montreal Witness.

AVOIDING THE ISSUE.

When your play-loving boy asks to go out after supper, and you don't think near him uncomfortable until bedtime. You can rule him, of course, by force; but it isn't a victory to be proud of. How much better to make him prefer to stay in, - or at least to reconcile him to Propose a game with him, taking a hand yourself; or read to him out of a book, a little beyond his range of reading, but quite within his I ne of thinking; or have a frolic, or corn-popping lark,— or anything to give the boy a good time and make him torget his disappointment. No time is better expended, in family government, than in helping the children to prefer or to accept cheerfully your way. Things are going wretchedly wrong in that family where the little ones stay in the house as in a prison, or go to bed unhappy.

The wisest and most successful mothers are those who avoid, whenever possible, direct issues on trivial matters with young children who have a very positive will of their own. It is quite possible to "go one eye" on little delinquencies without being blind to disobedience or wrong-doing. Those, especially, who cannot rule their own spirits should be very careful not needlessly to precipitate

HOME LIFE.

It was a precious characteristic of the olden times that the father was almost always to be found at home. He abode in the circle of his family, and was a priest of God at the same time. During the day he pursued his calling, and at evening was found among his own.
There he exercised his priesthood. He brought up his children in the fear of

But where now are the fathers in the evening? We certainly can find always one family in four in which the father spends his evening away from home. He must spend some hours away from home; the quiet circle is not lively and diversified enough; he must be in society. More we will not say. But we will not conceal the fact that the father thereby deprives his family of their best friend, and the home of its orderly discipline. For if the father thus goes out, then will also the half or full-grown sons and daughters, and the mother also. At last every one will go his own way.

BABY AND THE SHADOWS.

BY MERLE MURRIE.

Two little bare feet a-patter, Danced over the cottage floor, To a bar of golden sunshine That streamed thro' the open door. At the curious, ghostly shadows
That played on the cottage floor, The fair little hands, so restless, Grasped eagerly o'er and o'er.

Baby was fair as a flower That opes at the break of day Ite heart to the golden sunshine, While breezes around it play. With tiny gold rings a-glitter, The bright little hand was crowned. Her dear baby voice breathed music As the wind harp's softest sound.

The mother sat by the window, Watching her darling at play, And thoughts of her baby's future Like thorns in her bosom lay. A tear for a moment trembled In her eyes so softly dark, But the baby warbled in gladness Anear love's sheltering ark.

Joyous and bright as the morning

That smiles on the wak'ning earth, The little one grasped the shadows, Nor knew that o'er the hearth A shadow was surely gath'ring; For when rose the morrow's sun, The work of the dark-eyed mother In this troublous world was done. To-day a motherless baby Trips over the cottage floor, Grasping at sunshine and shadow That steal through the open door. Patiently bear with ber humors, When cross or sunny as May; Bear with that beautiful baby,

Who has no mother to-day.

- Christian Observer.

WHY THE LIGHT WENT OUT.

Next time you go out on the Michigan Central road take a seat on the right hand side of the car, so that you may notice, about ten miles down the road, a little, old red farm-house. The curtains will be down, the doors shut, and rank weeds and tall grasses will meet the flying glance in the front yard. A month ago, old Nan Rodgers lived there; to-day the place is in keeping of rats and mice and desolation.

The old weman was a widow, and childless. If she had a relative anywhere in this great world, these who death on this same road, the men of the rails became interested in that quaint old farm-house. One night they saw a bright light in one of the windows. Its rays streamed out over the flowers and fell upon the rails along which the wheels thundered, and the engineer wondered over the signal. The lamp was there the next night, and the next, and it was never missed for a single night until one evening a month ago. Old Nan, deprived of husband and children, made friends with the rushing trains and their burdens. The train men soon found that the lamp was for them, and they watched for it. During the early evening hours they saw old Nanny's face behind the light at the door, and a thousand times conductors, engineers, and brakemen bave called cheerily through

"Good night, old Nancy-God bless

Winter aud summer the light was men looked for it, and the more thoughtful ones often left a bit of money with the station men beyond, to help the old woman to keep the bright rays shining. The lamp was not there for one train, but for all, men understood the sentiment and appreciated it. One dark as a purifier as well as a rat extermination, and no typhoid, dysentery, or fever attacks the family."

against the headlight and cab, the engineers missed the signal light. They looked for it again and again, as one suddenly misses an old landmark in a city, and when they failed to find it the hand instinctively went up to the throttle, as if danger lurked on the curve be-Each train aboard that night looked for the signal, became anxious at its absence, and made inquiries at the stations above and below. Next day men went down to the little old house, fearing old Nancy might be ill. There sat the lamp on the window-sill, but the oil was exhausted. In her bed, seeming to have fallen asleep, was the poor old woman, cold and dead. Life and lamp had gone out together, and men of rough look and hardened hearts replied as they heard the news:

"Poor old woman! May her spirit rest in heaven!"—Detroit Free Press.

THE QUEEN OF MADAGASCAR.

Ranovalana, Queen of Madagascar, is a lady of color, of whom not enough is known, notwithstanding the exalted position she occupies. She has sat on a throne for the past eleven years. Her Majesty is a Christian and encourages Christianity; there are consecrated Bishops in her kingdom; slavery is prohibited there, and a treaty with Great Britain has been signed. The truth is, the Queen is a good woman, and this silence is really a tribute to her worth. She has preferred quietly to "do her duty in that state of life unto which it has pleased God to call her." Nor is she to be pitied. This, after all, is the fortune of the most happy and honorable. But her last act merits publicity in Europe. She has issued a proclamation to the people of Ibonia and Imerina, congratulating them on the spread of the gospel, and assuring them that rich fruits must come from the knowledge of God. At the same time, she urges them to aid in extending education by sending their children in large numbers to the schools she has provided. "The instruction they get there," she says, "will be of use even to their parents; they can keep tally of the cattle, cast up accounts, and take care of property. Educate yourselves," she continues, "and you will be sure to advance in life." The education she means is a practical education suited to their position; the method she uses to recommend it is persuasion,—Evening Standard.

Useful Mints and Recipes.

PLAIN LEMON PIE -Two lemons, peel and cut in very thin slices, the rind to be chopped, one and a half cups of water, three-quarters of a cup of flour, one cup of brown sugar, one cup of mo-Bake with two crusts in a moderately hot oven.

ORANGE JELLY.—Soak one box of Cox's gelatine in a pint of cold water for an hour, then add a pint of boiling water, a pint of orange juice, and a pound of white sugar; bring to the boiling point, strain through a jelly-bag, and pour into moulds.

OLD NEWSPAPERS will put the finishing touch to newly cleaned silver, knives and forks, and tin ware, better than anything. Rub them well, and make perfectly dry. They are also excellent to polish stoves that have not been blackened for some length of time.

FISH PIE.—Three pounds of fish, one onion, water enough to boil them both together. When done nick from the bones, mash the onion with it in the dish it is to be baked in, add pepper and salt, scald one quart of milk, thicken it with one tablespoonful of flour dissolved in cold water, pour over the fish, cover with pieces of butter, and cover thick with cracker crumbs. Bake until brown.

A FINE PASTE for scrap books can be made from alum water and flour. A teaspoonful and a half of pounded alum dissolved in enough cold water to make a pint of paste. Pour the water, when the alum is all dissolved, on to enough flour to thicken it as stiff as common paste, bring it to a boil, stirring all the time, and when done, add a few drops of the oil of cloves. The alum prevents fermentation, and the oil of cloves will prevent or destroy all vegetable mould.

How to GET RID OF RATS .- A writer in the Scientific American tells how he clears his premises of rats. He says: "In every crevice where the rat there. Winter and summer the train might tread we put the crystal of the copperas, and scatter the same in the corners of the floor. The result was a perfect stampede of rats and mice. Since that time not a footfall of either rats or mice has been about the house. Every spring a coat of yellow wash is given the cellar,

Miscellaneaus.

THE GOLDEN SILENCE.

What though I sing no other song? What though I speak no other word?—
Is silence shame? Is patience wrong?— At least one song of mine was heard;

One echo from the mountain air One ocean murmur, glad and free-One sign that nothing grand and fair In all this world was lost to me.

I will not wake the sleeping lyre; I will not strain the chords of thought; The sweetest fruit of all desire Comes its own way, and comes unsought.

Though all the bards of earth were dead, And all their music passed away, What Nature wishes should be said She'll find the rightful voice to say!

Her heart is in the shimmering leaf, The drifting cloud, the lonely sky, And all we know of bliss or grief She speaks, in forms that cannot die.

The mountain peaks that shine afar, The silent stars, the pathless sea, Are living signs of all we are, And types of all we hope to be. -WILLIAM WINTER, in Baldwin's Monthly.

ORIGIN OF THE GYPSIES.

There appears to be every reason for believing, with Captain Richard Burton, that the Jats of Northwestern India furnished so large a proportion of the emigrants or exiles who, from the tenth century, went out of India westward, that there is very little risk in assuming it as an hypothesis, at least, that they formed the *Hauptstamm* of the gypsies of Europe. What other elements entered into these, with whom we are all familiar, will be considered presently. These gypsies came from India, where caste is established and callings are hereditary even among outcasts. It is not assuming too much to suppose that, as they evinced a marked aptitude for certain pursuits and an inveterate attachment to certain habits, their ancestors had in these respects resembled them for ages. These pursuits and habits were, that they were tinkers, smiths and farriers; they dealt in horses, and were naturally familiar with them; they were without religion; they were unscrupulous thieves; their women were fortune-tellers, especially by chiromancy; they ate, without scruple, animals which had died a natural death, being especially fond of the even by the most prosperous gypsies in England as a delicacy. They flayed animals, carried corpses, and showed such appress for these and similar detested callings that in several European

countries they long monopolized them.

They made and sold mats, baskets and small articles of wood. They have shown great skill as dancers, musicians, singers, acrobats; and it is a rule almost without exception, that there is hardly a traveling community of such performers, or a thatre in Europe or America, in which there is not at least one person without some Romany blood. Their hair remains black to advanced age, and they retain it longer than do Europeans or ordinary Orientals. They speak an Aryan tongue, which agrees, in the main, with that of the Jats, but which contains words gathered from other Indian sources. Admitting these as the peculiar pursuits of the race, the next step should be to consider what are the principal nomadic tribes of gypsies in India and Persia, and how far their occupations agree with those of the Romany of Europe. That the Jats and the number of stragglers on the probably supplied the main stock has march was far less than during the heat Northwestern India, which at one time U.S.A. to obtain important victories over the Caliphs. They were broken and dispersed in the eleventh century by Mahmoud, many thousands of them wandering to the West. They were without religion, "of the horse, horsey," and notorious thieves. In this they agree with the European gypsy. But they are not habitual eaters of mullo balor, or "dead pork;" they do not devour everything, like dogs. We cannot ascertain that the Jat is specially a musician, a dancer, a mat and basket maker, a rope dancer, a bear-leader, or a peddler. We do not know whether they are peculiar in India among the Indians age, as do pure blooded English gypsies. All of these things are, however,

markedly characteristic of certain different kinds of wanderers, or gypsies, in India. From this we conclude-hypo-People of India," edited by J. Forbes they have a monopoly of them. When Watson and J. W. Kaye (India Museum, 1868), we are told that the appearance ble for a white man to get one for love for very feeble rays the "violet" nerves

and modes of life of the Doms indicate a marked difference from those who surround them (in Behar). The Hindus admit their claim to antiquity. Their designation in the Shastras is Sopuckh, meaning dog-eater. They are wanderers, they make baskets and mats, and are inveterate drinkers of spirits, spending all their earnings on it. They have almost a monopoly as to burning corpses and handling all dead bodies. They eat all animals which have died a natural death, and are particularly fond of pork of this description. "Notwithstanding profligate habits many of them attain the age of 80 or 90; and it is not till 60 or 65 that their hair begins to get white." The Domarr are a mountain race, nomads, shepherds and robbers. Travelers speak of them as "Gypsies." A speci men which we have of their language would, except one word, which is probably an error of the transcriber, be intelligible to any English gypsy, and be called pure Romany. Finally, the ordinary Dom calls himself a Dom, his wife a Domni, and the being a Dom, or the collective gypsydom, Domnipana. D in Hindustani is found as r in English gypsy speech—e. g., doi, a wooden spoon, is known as roi. Now in common Romany we have, even in London: Rom, a gypsy; Romni, a gypsy wife Romnipen, gypsydom. It may be observed that there are in the Indian Dom certain distinctly-marked and degrading features, characteristic of the European gypsy, which are out of keeping with the habits of warriors, and of a daring Aryan race which with stood the Caliphs. Grubbing in filth as if by instinct, handling corpses, making baskets, eating carrion, living for drunkenness, does not agree with anything we can learn of the Jats. Yet the European gypsies are all this, and at the same time "Lorsey like the Jats. Is it not extremely probable that during the "out-wandering' the Dom communicated his name and habits to his fellow-emigrants? - Saturday Review.

ENDURANCE OF THE RUSSIAN SOLDIER.

The great and pre-eminent cause of the success accomplished lay in the almost boundless patience and endurance of the Russian soldier. From the time the movement was well under way the men never saw their knapsacks, which remained north of the Balkans, till some time after the armistice. They marched and fought and slept in snow and ice, pig, which, when it has thus been and fought and slept in snow and ice, butchered by God," is still regarded and forded rivers with the thermometer at zero. They had no blankets, and the frozen ground precluded all idea of tents; the half-worn out tents which the men had used during the summer were now were approaching dissolution; and although an effort was made to shelter the men in the huts in the village, yet always at least half of them had to sleep out in the open air without shelter. Their clothing at night was the same as in the day, and it differed from that of the summer only in the addition of an overcoat, woolen jacket and a bashlik or was a pound of hard bread and a pound along the road; they were forced to carry six, and even eight, days' rations on their back, in addition to an extra supply of cartridges in their pockets; there was more than one instance where the men fought, and fought well, not only without breakfast, but without having tasted food for twenty-four hours. Yet there was not a single case of insubordination; een admitted. This was a bold race of of the preceding summer.—Lieut. Greene,

A NEW PACIFIC COAST SALMON.

The Quinealt river is situated midway between the mouth of the Columbia river and Cape Flattery, and empties into the Pacific Ocean, thirty-two miles north of Gray's Harbor. Salmon of one of the finest varieties visit this stream, and commence ascending the river about the 1st of March and continue running up until the 1st of July. These latter fish are about 20 inches in length, 6 inches deep and 3 thick, and weigh from six to seven pounds each. They have very small fins and tails, and are very for keeping their hair unchanged to old uniform in size and weight. Their color is a deep greenish-blue on the back, with silver sides and white bellies. The meat is of a bright red color. They are extremely fat, and when put upon sticks before the fire to cook, as is the custom thetically-that the Jat warriors were of the Indians, large quantities of fat supplemented by other tribes; chief drip from them. They are particularly among these may have been the Dom. noted for their rich and exceedingly fine The Doms are a race of gypsies found flavor, and as far surpass the Columbia from Central Asia to the far northern river Chinook silver-side as the latter frontier, where a portion of their early does a dog salmon. The Indians are ancestry appear as the Domarr, and are supposed to be pre-Aryan. In "The People of India," edited by J. Forbes the catching grounds are on a reservation nerves is not directly proportional to the they have a monopoly of them. When intensity of the ray, the different nerve-

or money, as the Indians believe it would are very sensitive, while the "green" stop the run. They are also supersti- and "red" nerves scarcely act at all. stop the run. They are also superstitious about cutting them with a knife, and the first catch is always cut open by the old klootchmen with a sharp shell, and the heart of the salmon thrown into the fire and burned, for fear the salmon will be offended and not come into the river. Later in the season they cut them with knives and are glad to trade them to the whites. In May and June they run in endless numbers, and are as thick as herring in the sound, the water in the river at times being seemingly alive with them. The fish will not take either a fly or hook in any manner, and are only caught by the Indians in their primitive manner with weirs built across the stream, and made of poles and hazel brush. These weirs are built like all other weirs of the country, and are set at certain places in the river. The fish are taken out with dip nets, often from fifteen to twenty at a time. The weirs are made to stop all the fish ascending when fishing is going on, but are opened at other times to allow the fish to go up and spawn (a fact which white fishermen on other streams might heed to their advantage). It is supposed that they spawn in the river and do not ascend to the lake. Those engaged in propagating fish would do well to examine these salmon, as we are satisfied they would be a valuable addition to the varieties of fish now propagated by the United Sates Fish Commissioners and various State Commissioners. Coming early in the season, they could be put in the same streams with later salmon, and thus contique the fishing season nearly the whole year round. Their eggs can easily be obtained, and the trial, if successful, would be one of the greatest additions to fish culture ever undertaken .- Olympia (W. T.) Transcript.

THE HILDESHEIM FIND.

In 1868, some Prussian soldiers who were digging the ground at Hildesheim for a German military purpose, came upon a number of silver vessels-cups, vases, dishes, a tray, paris of a candela brum, and other articles of table furniture of the most elegant description. Although the general character of workmanship is the same throughout, they do not appear to all belong to the same period, the oldest dating, perhaps, from the first century, and other pieces a century or two later. At first the real historic value of the treasure was hardly appreciated, but when examination showed them to belong to a high period of Roman art-work in motel the importance of the discovery was realized, and after being partially restored they were lodged cut up to tie around their boots, which in the Museum of Berlin, where they

This "Treasure of Hildesheim," as it is called, numbers thirty pieces, and the conjectures as to their original ownership have been various. Being evidently the work of master Roman smiths, it is difficult to account for their having been taken so far away from the Imperial City, although a theory has been advanced that woolen muffler for the head. Their food they may have been a part of the treasure of some great religious house to which and a half of tough, stringy beef, driven they had been contributed, or again, that they may have belonged to some Roman diplomate traveling on a mission into Germany, or the camp equipage of a general in command of troops, from either of whom they might have been plundered and then concealed, and the record of them lost or in time forgotten. But at all events, they constitute a valuable accession to art-work; and how or why they were transported to Hildesheim, is a matter of comparatively little importance.

THE BLUE OF THE SKY.

which has often been asked but never satisfactorily answered. Helmholtz offered an explanation which depended on the reflection of solar light by the air particles in the atmosphere. These particles being very minute would reflect preferably the shortest waves of light, . e., blue waves, while they would allow the longer waves, corresponding to green and red light, to pass through them; just as a log of wood floating on the surface of still water would throw off the tiny wavelets caused by a falling drop in its neighborhood, while the same log in long ocean swells would be tossed to and fro without noticeably impeding the progress of the waves. Dr. E. L. Nichols (Philosophical Magazine, December) has propounded another view, which has much to recommend it. According to Young's and Helmholtz's theory of color-impression, there are in the eye three sets of nerve-termini, one set chiefly influenced by the red, another by the green, the third by the violet rays. The impression of color is the resultant of the intensities of these

nerves scarcely act at all. As the light increases in intensity, the "red" and "green" nerves increase in activity, while the "violet" nerves become tired and dazzled. For rays of dazzling brilliancy the "red" nerves are in their most sensitive condition. Thus, of the simple colors, as the brightness increases, red and green change to yellow, blue becomes white. Daylight at ordinary intensities affects the three sets of nerve-termini equally; the resultant impression is whiteness. Now daylight is simply the light of the sun weakened by manifold diffuse reflections. The direct rays of the sun, as we let them fall upon any colorless object, appear also a white light; but on attemptng at noon on a clear day to gaze into the sun's face the impression is of blinding yellow. It is not that the direct rays differ in composition from diffuse daylight, but that the "violet" nerve cannot transmit the action of such strong light. The moon with enormously less illuminating power than the sun, seems bright, and is far brighter than the open sky. In passing from the intensity of the moon's rays to those reaching us

A new trade has sprung up in Paris. Furs are the fashionable wear this winter, and it is now a business to hire them out by the day, or even by the hour. The industry flourishes principally in the quarter of Notre Dame de Lorette, which abounds in brasseries, where games of chance may be indulged in, and in lending shops where luckless gamesters can raise money on their apparel at a moment's notice. It is so common for a man (or woman) to rush from the brasserie to the nearest "lending shop," and there deposit his (or her) furs as security for a trifling loan, that the business of fur-hiring has grown quite naturally out of the practice. The pawnbroker always retains possession of the pledge for twenty-four hours at least, and often for weeks at a time; and while it is in his hands he does not scruple to lend it out to persons in moindulge themselves otherwise. Thus, trading in stock not actually his own, he gets a double return for his money, namely, an interest of 331 per cent. on the original loan and the hire of the furs that have been left as security.-Pall Mall Gazette.

Selections.

The Christian shines unconsciously—as the ewel sparkles, as the bird sings. Self forget jewel sparkles, as the bird sings. Self forget fulness is the first sign that we are doing work for the God above us. A life in which the will of the Father is all in all, will accomplish good on the right hand and on the left, and keep no record

In the depths of the sea the waters are still; the heaviestgrief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; and the impressive preacher is the silent one, whose lips are closed."

There are many people in the world who are bound by the close ties of blood to the man who said he had laid up two shillings, one for himself and one for the Lord, but that the one he had intended for the Lord had been lost in an unfortunate speculation.

"As the musician tightens the strain on his

Every real and searching effort at self-im provement is of itself a lesson of profound humility. For we cannot move a step with-out learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set up upon the Rock that is higher than ourselves.—Glad-

The works of man inherit, as is just, The works of man inherit, as is just, Their author's frailty, and return to dust; But Truth Divine forever stands secure, Its head is guarded as its base is sure; Fixed in the rolling flood of endless years, The pillar of th' eternal plan appears, The raying storm and dashing wave defies, Built by that Architect who built the skies.

Science and Art.

The great building for the exhibition at Dusseldorf, which is to be opened this year, is nearly finished. Every branch of German art and industry, manufactures and commerce will be represented in the exhibits.

A species of dwarf cactus, abundant in Lower California, rich in fibre, is said to be excellent for mattresses. It is reported that an experimental machine, costing only \$400, converts the raw material into white, elastic fibre with great rapidity, and promises to reduce the cost and improve the quality of such goods very materially.

The reading room of the British Museum is

now lighted by electric lamps, and the Lon now lighted by electric lamps, and the London journals give enthusiastic accounts of the new method. For more than a century readers have been compelled to suspend work on the occasion of a fog. But with the new carbon which Messrs. Liemens have manufactured at their Berlin works, and with the gilt reflectors, the light is about as good a substitute for sunlight as can yet be desired.

A remarkable discovery has been made by Mr. William Morris, photographer, of Gourock, Scotland, by which he can photograph underneath the water at a depth of ten fathoms. Two of the negatives he has secured are remarkably distinct, but the others are rather discovering the defects in the apparatus are remarkably distinct, but the others are rather dim, owing to defects in the apparatus, but which he will have improved. The camera is inclosed in a water-tight glass case, suspended by the centre and inclosed in a cover, which is drawn off after the camera—which is fixed on a loaded tripod—has reached its position. One of the views, taken in the bay fifty yards west of the yacht Selene, shows a sandy bottom with a number of large boulders covered with seaweed, and an old anchor; and in the shade three mooring cables belonging to small yachts close at hand. belonging to small yachts close at hand. When the weather calms down and the light becomes stronger he intends to carry out the investigations with improved apparatus when he expects to achieve still greater results.

In an Oxford museum may be seen a strange stone. It is composed of carbonate of lime, and was taken from a pipe which carries off drain water in a colliery. The stone consists of alternate layers of black and white, so that it has a triangle appropriate. This was caused the moon's rays to those reaching us from a corresponding bit of the open sky, we may, perhaps, take a step as great as that between the brightness of sun and moon. In general, white light will appear bluer and bluer as its intensity diminishes, and this law will apply to the skies; as the light they reflect becomes fainter and fainter they will increase in blueness, even though the light by the process of reflection suffer no change in composition.

A TRADE IN LOANING FINERY.

Personal.

Victor Hugo and Thomas Carlyle do not

President Seelye is under the hands of a New York physician for a serious nervous trouble caused by severe mental labor.

Rev. Franklin Dyson, of the Methodist Church, well known to many of our people, died last week at Chambersburg, in the sev-entieth year of his age.

The Rev. Dr. Leonard Bacon and other leading citizens of New Haven have sent a petition to the Connecticut Legislature asking that the State Constitution be amended so that State Senators shall be elected at large instead of by districts.

The Princess Louise is about to organize a Royal Canadian Academy, on the principle of the Royal Academy, for the encouragement of design and "the promotion and support of education, leading to the production of beautiful and excellent work in manufactures."

The plan includes the establishment of a native statement of the production of the principle of the production of the principle of the periodical exhibitions in the chief cities of the Dominion, the foundation of schools of art and design and professorships of ancient literature and ancient history.

M. Brunereau, a notorious colonel under the Paris Commune, who died recently in Florence, was best known by his exploits on the staff of General Dombrowski, the Commander-in-Chief of the Communist army. It was he who, when Dombrowski fell, had the body exposed on a litter, dressed in a Polish jacket, with a red flag wrapped about it, and called in the artillerymen, marines, and all who were on guard at the Cemetery, to kiss, each in turn, the forehead of the Gener al. Brunereau fought on the Montmartre Heights, and in the barricades, but when he saw the day was lost he made his escape to Italy, and has there lived in retirement for the last nine years.

A HAPPY EVENT.—The fiftieth anniver-M. Brunereau, a notorious colonel under

A HAPPY EVENT.—The fiftieth anniversary of the marriage of Mr. David Heagy and wife, was appropriately celebrated at their home on Mosher street, in Baltimore. Children and grandchildren gathered around them, to congratulate them upon the happy event. Both these old Christians show signs of age. But grace has mellowed what otherwise would have been hard, and has rounded what otherwise would have been angular. The grappile wise would have been angular. The gospel is being exemplified in their lives, and they are only waiting "till the shadows are a little longer grown." May the light of the evening time for them be very bright indeed. After a "As the musician tightens the strain on his viol strings, yet is careful not to snap them as often been asked but never thich has often been asked but never thick has often been asked but never thick has often been asked but never as weeter melody and better accord so," says Cawdray, "God through affliction makes His own instruments for His service here and in the life to come."

"As the musician tightens the strain on his viol strings, yet is careful not to snap them as under, but only to secure a sweeter melody casion, an address was delivered by their pastor, Rev. C. Clever, followed by prayer, singing of the long meter doxology and benediction. The large company dispersed with social manner, in every way befitting the oc-casion, an address was delivered by their pas-tor, Rev. C. Clever, followed by prayer, sing-ing of the long meter doxology-and benedic-tion. The large company dispersed with many prayers for the couple who have lived together so long in Christian fellowship. *

Books and Periodicals.

LITTELL'S LIVING AGE. No. 1860, February 7th, 1880. Contents.—The Force Behind Nature, By Dr. William B. Carpenter, Modern Review; He that will not when he may By Mrs. Oluphant, Part IX., Advance Sheets; The Roman Breviary, Blackwood's Magazine; Bush-Life in Queensland. Part II., Blackwood's Magazine; The Character and Wri ings of Cyrus the Great, Contemporary Review; Windfalls, Spectator; The Color of the Sea, Science for All; Confidants, Spectator; Contrarieties of Medicine, Blackwood's Magazine; Pindar's Hymn to Persephone, Blackwood's Magazine; Postry. Published every Saturday by Littell & Co., Boston.

Ricackwoods y Littell & Co., Boston.

The Penn Monthly, devoted to Literature, Science, Art, and Politics. February, 1880. Contents.—The Month: The coming Liberal Victory and Mr. Gladstone's relation to the Party; Lord Beaconsfield's Imperial Customs Union; The Irish Question and the programme of the Land League; The Clerical War in Belgium; The Victory of China a subject of rejoicing; How shall we recreate an American Merchant Marine? Should our Farmers vote down the Tariff? The Society for Organizing Charity and its Critics. Spiritualism in Germany, Prof. Robert Ellis Thompson; Two English Crazs, W. D. Rawiins; The Land Question in the Scottish Highlands, John Murdooh; The Duties of Visitors of the Poor, aside from Almsgiving, Mrs. Susan J. Lesley; What is Money? Timothy Wright; New Booka; Books Received. Published for The Penn Monthly Association by Edward Stern & Co., Nos. 125 & 127 North Seventh Street, Philadelphia; Loudon, Sampson, Low & Co.; New York, American News Co.; Berlin, A. Asher & Co.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF. Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. REMER P.

To Correspondents. Communications or practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write any thing pertaining to the business of the office on the back of their communications, but on a separate slip-or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

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WEDNESDAY, FEBRUARY 18, 1880

HIS REPROACH.

Now that the cross of Christ has become the symbol of salvation, and is all gilded with the glory of heaven, we must not forget that it was a rude cross of wood, and that He who once hung thereon was forsaken by God and reviled by men. We do not think enough of the element of shame that entered into the cup our Saviour drank for us. We may look upon His passion in Gethsemane as mere mental agony, and upon His torture on Calvary as mere physical pain, and the depths of sufferings in these regards can never be fathomed; but we must not forget, in addition to these, that He was numbered with transgressors, and that it was reproach that broke His

We may get some faint conception of what that meant, by thinking for a moment how shame affects poor, sinful men. Those who, by the grace of God, have never felt its hot breath may not know the suffering it involves; but the thought of a blasted reputation is something from which all shrink, as from a loathsome disease. More people are kept from evil by the dread of this than by principle. Take this barrier away and you will open the flood gates of vice. There is no agony like that endured by those who have fallen from virtue and feel that the eyes of men are turned upon them in scorn. And no other kind of distress has driven people to the same desperation. The "poor unfortunates" who cast themselves from London bridge into the dark waters of the Thames, are but representatives of those, the anguish of whose crime-fouled minds drive them to renounce a world of little hope for one that has none.

Indeed, despite the sinfulness of man, he has not, as a general thing, sunk so low as to be shameless. He is sensitive to reproach, and can endure anything better than a stain on his personal character, or family escutcheon. What would he not give to wipe a foul blot away? And how all that is noble within him is paralyzed by a reminder! That is a terrible picture Victor Hugo gives of a man, who, after he had endured penal servitude in the French galleys, was obliged to go to the prefect of every town he entered and report himself as a convict. It was next to branding the to wear the Scarlet Letter, that Hawne tells about, in the times of the old Blue laws of New England.

There is no use to say either that innocence can be indifferent to shame. It is, of course, better, as Paul has said, to suffer innocently, than as a wrong doer. There is a consciousness of rectitude which bears men up under false accusations; but the innocent may be more alive to reproach than the guilty. Condemn a man falsely to a prison-house, give him occupation there, and let all that you see of his movements tell that confidence is reposed in him, yet a glance flush, and tell you of the tumult that is going on in his soul. We think only

real. "The reproaches of those that re felt at home in them. Dr. McCosh once The services were well attended, and offered for the religion of Jesus?

proached Thee have fallen upon Me." Man's shame was visited upon Him, and New York, to see the splendid appointit is a mistake to say that He was not ments for public worship. The buildsensitive to it. What! the God who is ings of the Presbyterian congregations, too pure to look upon sin with the least for instance, were very fine, but when allowance, not sensitive, when it was imputed to Him! Immaculate, Ineffable Deity brought into such near contact with man's guilt, that the miracle seems to be that there was no recoil, and yet no intensity of anguish, when the disgrace side in the house of God, whatever social of sin was charged to Him. This, as well as the guilt of the whole world, was laid upon Him. It was an accumuthat He died upon the cross; that there was no form or comeliness in Him that men should desire Him; that the people should hide their faces from Him; that He should be despised and rejected. The ignominy which characterized His whole life here below, was a chief feature of it, and it would be well if we would consider the false charges and indigni ties that met Him at every step of the road to Calvary. But let us not look upon the reproach that fell upon Him as a mere abstraction rather than a concrete reality, such as touches our humanity at every point. And let us be thankful that He took away our shame as well as our guilt.

A NOVEL PROPOSITION.

It has been proposed to amend the Constitution of the United States so as to make it unlawful for any one to bequeath more than fifty thousand dollars to any one person. An exchange pleasantly suggests as an amendment, that no man should be permitted to die without leaving at least that amount to each of his friends, and the proposal is about as sensible as the one seriously offered in our legislative halls. Some persons really think monopolies would be prevented, and equality of wealth secured by such agrarian enactments; but it is casy enough to see that things would not stay fixed even if an equal division was made, and every one allowed to start with the same capital.

The true state of the case finds an illustration, in an incident we have lately seen recorded of a wealthy old S uthern gentleman, who had two sons both addicted to gaming, but with vastly different abilities in that line. When he died he left Tom \$90,000 and Jack only \$1,000, but he explained at the foot of his will that \$1,000 was just stake enough for Jack to win all Tom had, and the sequel proved that the father's estimate was right.

A great many people, usually very liberal in saying what other people ought to do with their money but never caring to use their one talent because they have not ten, would find themselves mistaken, if their experiment could

THE POOR AND THE SANCTUARY.

The New York Observer, some time sin upon the forehead, or compelling one ago, remarking upon Church privileges and the poor, said with great force: 66 There nex was a more idle outery than this which is made from year to year about the poor being unprovided with church privileges in great cities. The simple fact is, the supply is beyond the demand, and always is. As it is well known that many of the poor make excuse that they do not want to go among the rich, they are furnished with churches and all the means of grace where the rich do not attend. All the Christian denominations of this city make large provision of this sort for the poor, and there is not a person in this at his convict's garb will make his face city wishing to attend church regularly, who cannot find near his residence a house of worship open to him without of the heroism of the pilloried Christians money or price. The two facts we would father's family who are associated with \$12,000,000 spent for the gospel, prein the early ages of the Church, and set out distinctly are these: First, all the forget how much of martyrdom was in churches are available to the poor, and

he asked for the poor, he found that they were provided for in mission churches, where the tone was not quite so high. This seemed strange to a man who had seen the Laird and the Laddie, side by distinctions may have marked them held in the chapel. Here was a sight elsewhere. Still, we think, while there may be shoddy exceptions, such as called lated load, and He bore it all-"endured for the rebuke of St. James, the majority the shame." It was no accidental matter of Christians would gladly welcome the poor to their pews. There is often a complaint that seems to be demagogish, in matters of religion, and this grounds itself in the disposition of men to frame excuses for not attending public worship.

FOR OUR OWN SAKES, IF NOTHING

Our confidence in the outcome of the Peace movement, has been vastly strengthened, in the interest our ministers and people are taking in the cause of missions. We are sure that our only hope is in some activity, that will divert our minds from past differences, and give us too much work to allow us to spend our time upon things that have already hindered our progress too long. We repeat what we have said before: If we allow ourselves to be satisfied with mere indolent silence upon former issues, the devil will take advant ge of it, and raise a thousand disturbances, that we may not think of now. Not only the work itself, but our own comfort, therefore, demands some action. We will overcome the benumbing and paralyzing effects of past misunderstandings, only by putting all of our powers into vigorous exercise. Sitting still and doing nothing, may be as fatal, as sleep to the exposed Siberian traveler.

OUR CHURCH AT MONT ALTO.

Most of our readers, no doubt, have heard of this place, and many have seen it. Our own first impressions of its existence are associated with what was to our little boyhood a rather serious case of school discipline. As a punishment for some slight irregularity, the monarch of the school-room required of us to read the inscription on the stove, which was: "Peter Ege, Mt. Alto Iron Works." With faltering voice we read it, though not without the aid of a friendly whisper from our constant companion Billy, who, anxious to deliver a fellow youngster from peril, gave us the welcome information, that "Mt." meant Mount. And so we paid the penalty for our boyish crime. Billy has been rewarded for his habitual friendly acts towards those who needed his help, being to day a prosperous man, and a staunch member of the Reformed

The extensive iron works at Mt. Alto foot of South Mountain, in Franklin Co., Pa. The tracts of mountain and valley lands belonging to these works are immense, and are perhaps equal to ten miles square. A large part of this area is laid out as a park, which is visited annually, during the warm season, by thousands of people. We shall not here attempt a description of this great pleasure ground, but we can say, in general terms, that it is the most extensive, as well as the most delightful forest park of which we have any knowledge.

The Reformed Church of this place is well represented; not by great numbers, but by efficiency and Christian earnesthim are a Reformed host in themselves.

said, he was astonished in coming to nearly all of the members were present at the Holy Supper. Three young ladies received baptism and were admitted to the full communion of the Church; and one man, a confirmed member, but led astray by the sect spirit for some years past, returned like Noah's dove to the Ark, and was received back to the fold on renewal of profession.

In the afternoon we accompanied our friends to the Sunday-school, which is worth seeing. There was a perfect swarm of children, and scarcely any room for more. Most of these belong to employes of the iron works. The Superintendent, Col. Wiestling, manages this troop with consummate tact, without any apparent effort. A noble Christian work is done here for a class of people who are generally valued only according to the amount of work that can be get out of them and turned into money. Not so at Mont Alto, since the present master came here, who at once began the work employ. It was a hard task at first, but the good fruits soon began to appear; and now, as quiet a Sabbath, and as good furnaces and forges as can be found in the most staid Christian settlements. What power for good or evil is in the industries! We congratulate Bro. Motter in having such helpers, real fellowworkers, in his pastoral charge.

DR. FISHER SICK.

Dr. Fisher has been quite sick since last Friday. Grief, anxiety and hard work have so taxed his strength that his physician says he must have some respite from the toil that is wearing out his life. He has certainly labored long and faithfully, and the Church will surely be indulgent to him now. We hope he will soon be able to get away from business cares for a while, and come back with renewed vigor. And we are sure he will have the sympathy and prayers of his brethren in all his afflictions.

CONSIDERED IT PERSONAL.

A Scotch minister, in preaching on the Tay Bridge disaster from the text, "The bricks are fallen down, but we will build with hewn stones," has called out from the contractor who furnished the bricks, an indignant denial. He insists that the bricks were of the best quality, and that it was the stonework. and not the brick, that gave way.

This reminds us of an old sexton who in the Phila. Times of the 7th inst. thought his pastor's sermon on the "foolish virgins" was a cut at him because the lights were bad. He protested that there was plenty of oil in the lamps, but that the wicks were not good. And this but illustrates the fact that many think what ministers say, is decidedly personal when there is no such thought in the mind of the preacher. We have are under the chief management of Col. heard cavils at discourses prepared years Geo. Wiestling, who is also head of the before, and preached to other congregafirm. The situation is remantic, at the tions in apparently different circum-

Mr. Robert Ingersoll, now objects to the cost of preachers. He says the people of this country are taxed \$12,000, 000 annually for their support. A contemporary has made a sufficient reply to this by showing that lawyers cost about ness. Col. Wiestling and those of his \$70,000,000. That is not all. The vents the expenditure of hundreds of The little flock, consisting of about sixty millions more. Withdraw the preservaforget how much of martyrdom was in its disgrace. St. Cecilia, it is said, died of modesty.

But we need not appeal to the history of martyr-saints. Our Lord was holy, harmless and undefiled, and yet it was of Him that it was written, 'Reproach bath broken my heart.' His suffering was vicarious in this particular, as well as any other, but it was none the less real. "The reproaches of those that re
The little flock, consisting of about sixty members, worship alternately in their tive power exercised by the ambassadors of Christ for but a few years, and the country will become not only morally, distant. Rev. J. M. Motter, of Waynes-but financially bankrupt. Take away the sait of the earth, or let it lose its awor, and there will be no security for anything. Real estate will be worth him in the services of the Holy Communion on the 8th inst., and spend several days in Col. W's hospitable mansion. The services were well attended, and offered for the religion of Jesus?

The little flock, consisting of about sixty members, worship alternately in their tive power exercised by the ambassadors of Christ for but a few years, and the country will become not only morally, but financially bankrupt. Take away the sait of the earth, or let it lose its savor, and there will be no security for anything. Real estate will be worth had brought trouble on Israel. "Let this man be put to death," said the princes of Jerusalem concerning Jerusalem concern

Mates and Quates.

The crowded state of our columns this week obliges us to defer the publication of a number of obituary notices, and other matter.

The Baptist Weekly is right in saying that a Church paper is carrying the "personal" business too far when it announces the presentation by one minister to another of a set of false teeth.

The many friends of Dr. S. N. Callender, will sympathize with him in the affliction that has come upon him in the death of his daughter, Katie, which took place at her father's residence, in Rockingham county, Virginia, on the 8th instant. We have something like an aversion to using that word "death." when the curtain drops before the couch of a Christian sleeper, for the "grim monster" is seen by the eye of faith only as God's Harvester, and the portal of of reforming the lives of the men in his the tomb is but the gateway to eternal glory. Yet to sense "death" is an interruption of life's process, hearts are broken by it, as by a dread infliction—the curse Christian morals prevail about these of sin. Thanks be to God who giveth us the victory over even the last enemy, planting the hearts-ease upon the grave, and training the morning glory over the hands of men who control these great door of the sepulchre. A proper tribute to our young friend's faith and character will appear next week.

Among the Exchanges.

Some weeks ago, we copied a statement, that Dr. John Hall had received \$10,000 during the past year, for wedding fees. It appears that many others have been deceived into publishing the same statement. The New York Observer, in correcting it, says:

As many as fifty and more newspapers have stated, that the marriage fees received by one pastor in this city. Dr. John Hall, amount to \$10,000 a year. We have his own authority for saying, that in no one year of his ministry have these fees amounted to one-twentieth part of that sum. This shows the gross exaggeration constantly made as to the income of preachers of the Gospel. There is not a Presbyterian pastor, and we do not believe there is a pastor of any denomination who receives \$500 annually in marriage fees.

There was once in this city a man who made his living by making up stories largely about ministers in New York, generally to their discredit, and selling these stories to newspapers out of town. He has now gone where all such manufacturers go, but the business is carried on, if not at the old stand, in the same vicinity, and the supply keeps pace with the demand. As many as fifty and more newspapers have

A case has been brought before the courts in this city, to determine whether a bequest left to a church for "masses for the soul" of the testator is valid. It is well known that any bequest to benevolent objects, not made thirty days before the decease of the testator is void. The case in question is thus stated

in the Phila. Times of the 7th inst.

By statute of 1855 it was provided, that all bequests to charitable or religious institutions shall be void, unless made at least a month before the death of the testator. Martin Power died July 23, 1874, leaving a will dated July 9, 1874, in which he left his residuary estate to 'St. Mary's Catholic Church, to be expended for masses for the repose of my soul." The auditing judge held the legacy void, but appeal to the Orphans' Court reversed the decision, and awarded the amount, \$643.79, to the Church. In the opinion, Judge Ashman held, that the use to which the devise was made was not a charitable or religious use.

heard cavils at discourses prepared years before, and preached to other congregations in apparently different circumstances. Gospel truths are formulas which apply to many cases, and if a man cries out it is generally a sign that the shoe pinches. The "applying conscience," however, often betrays a sensitiveness and irritability, that does not augur well for godly sorrow and repentance.

CHEAP AT THAT.

The devise was made was not a charitable or religious use.

So far from being free from everything of a personal, private or selfish nature, it had its origin in a motive which was in the highest degree laudable, and yet in the highest deg control the disposition of their own property, and should be strictly construed. It is to be remembered that the church cannot divert it from the purpose of the testator; if they did, equity would interpose and appoint another trustee."

The heirs appealed from this decision, and the Supreme Court, after argument, yesterday reserved its decision.

The Sunday School Times does not like too much "Pulpit Syrup," and says:

It is a common notion, that a Christian min-ister's chief mission is to bring comfort to his

a most discouraging preacher. Paul's letters to the early churches are full of stinging reproofs for particular sins. They couldn't have been altogether pleasant reading to those who received them. And how the loved and loving disciple John did stir up the seven churches in Asia! Making them feel good seemed to be the last thing in his mind. He was a great deal more intent on showing them what they ought to do than on encouraging them to be happy over what they had done. A minister is God's messenger to declare God's truth, whether it refreshes or disturbs the hearer. There are few persons in any congrelearer. There are few persons in any congre-tation who ought never to be made uncom-ortable by what God has declared concerning fortable by what God has declared concerning their present course of conduct, or their inaction. There is no congregation that is beyond the need of the explicit reminder by the man of God of shortcomings in duty, and of danger from apathy and self-sufficiency. Was it not John Quincy Adams who said, that he best liked a minister who sent him away from church feeling dissatisfied with himself? The minister whose only pulpit medicine is soothminister whose only pulpit medicine is soothing-syrup is not likely to bring up children in the faith of whom he will be proud, or with whom God will be pleased.

The Baptist Weekly thinks some care should be exercised in speaking at Ministers' Conferences, and says;

Discussions of important questions stimulate the mind to new apprehensions of truth.
Of course such discussions need to be mainly participated in by men who have large learn-Of course such discussions need to be mainly participated in by men who have large learning and experience. A succession of callow young persons, weekly firing their little popuns, is not helpful, and yet there are some young men, who make it a rule to speak on every topic. A lawyer who is to maintain an important question in law, will give himself to deep research before discussing it, and the most able men in the British Parliament or our own Congress, speak on but few questions, and those such as they have thoroughly mastered. But tyros in theology will often expatiate on topics which men of great attainments approach very carefully. Sometimes conferences would be benefited if some members tried for a few meetings to exercise the graces of self-denial and silence.

There is danger of pastors' conferences going beyond their legitimate province. It is seldom wise for them to pass resolutions. It is very well to listen to papers on a host of subjects, but it is better not to endorse any. It is unwise to pass votes with regard to individuals. If a minister is publicly accused of any offence, a vote of his brethren will not help him one whit in public estimation. Facts and evidence in the case, by which every one

him one whit in public estimation Facts and evidence in the case, by which every one can form their own opinion, are alone worth regard. Much more ought not a-pastors' conference to sit in judgment on a brother's con-

Communications.

A THANK-OFFERING.

The happy result reached by our Peace Commission, at its meeting in Harrisburg, Pa., has given a sense of relief throughout the Church, and awakened a spirit of thanksgiving. The suggestion has come from various quarters, that this would be an appropriate accession to give suppression to give respective to give suppression. occasion to give expression to our grateful feelings by some suitable thank-offering unto the Lord. This suggestion is a happy one, and strictly in accord with our symbol of faith, and strictly in accord with our symbol of faith, as expressed in the answer to the 86th question of the Catechism, viz., that the Christian should do good works as an evidence of his thankfulkess. The feeling in the Church seems to prevail, moreover, that this joyful occasion calls for a more than ordinary token of our love and thanksgiving unto God, and that the cause of Home Missions would be the most suitable objects to which the fruits of our thankful hearts should be applied.

All who have given this subject any reflection will, no doubt, agree, that the proper official body to inaugurate a movement of this character, and give it some definite shape, would be the Board of Home Missions of the General Synod. At a meeting of the Execu-

would be the Board of Home Missions of the General Synod. At a meeting of the Executive Committee of the said Board held on the 6th of February, at Lancaster, Pa., the subject was discussed, but final decision as to the form the movement should take was reserved. to another meeting of the Committee, which is to be held on the 16th inst., in Philadelphia.

At that time a definite plan will be adopted, according to which the Church will be asked to give expression to her gratitude.

It is to be hoped, that our entire membership will respond with joyful hearts to this appeal of the Board, so soon as it shall be annuaged through the papers of the Church. appeal of the Board, so soon as it shall be an-nounced, through the papers of the Church. Let this thank-offering be a worthy monu-ment of our period of p-ace, which shall tell to the generations following, that we are a united and a thankful Church, who did not forget, in our time of joy to be truly grate-ful, and to pay our vows to the Father of lights from whom cometh every good and lights, from whom cometh every good and

every perfect gift.

EXECUTIVE COMMITTEE.

Lancaster, Pa., Feb. 7, 1880.

A NEW MISSION FIELD LIKELY TO OPEN them." OUT TO THE REFORMED CHURCH.

We clip the following from the New York Tribune of Jan. 21st: "A scheme for settling the mountains of Western North Carolina with Swiss immigrants is making progress, and promises important results." It is known with Swiss immigrants is making progress, and promises important results." It is known that Protestant Switzerland is almost exclusively Reformed, and that a large part of the migration from that country to this is Protestant, and, therefore, largely Reformed. Hence it is more than probable, that the immigration involved in this scheme will bring into our midst large numbers of Swiss, who have a right to look to the Reformed Church in the United States for a spiritual house in the land of their adoption. And as it is the felt duty of the Church to care for the spiritual wants of her children, as far as possible, this field should be occupied as soon as it opens out before us.

In such cases, where the people in search for homes scatter so sparsely over the broad prairies of the West, the work of gathering them into congregations is necessarily very slow, and, therefore, also, usually, very expensive; but when whole communities belong to one faith, this difficulty is obviated, and the way at once opens to occupy the field. Such fields do not involve the Church in so much expense in the beginning, while they soon become self-supporting, and doubtless willing a so to contribute towards the cause which was so great In such cases, where the people in search

a blessing to them in time of need. Besides, such communities also become centres, from which the Church, in her work of missions, can more successfully operate in all directions on the region beyond.

But such fields never remain vacant long If they are not speedily occupied by us, they will "pass out of our hands," and others will do our work. But they will not do it for us, but for themselves, and theirs will be the reward. We cite the following as a striking illustration of this fact: In 1869 or 70, a colony of Reformed Swiss, headed by a Mr. Lutz, from near Reading, Pa., settled in Randolph county, W. Va., and, unless we are greatly mistaken, before the Reformed Church knew, that such a colony was in existence, it found a home in the fond embrace of an English de nomination, which was not before represented in that section of the country. That colony is a complete success, and is, therefore, a leaven, by which that entire section may be leavend. But alsa! it is lost to us and the shame is ours, and a burning shame it is. If it is not well, it may be a sort of comfort to us, that we do not know how many such promising opportunities have been left to go by default by us, and our brethren in the faith mising opportunities have been left to go by default by us, and our brethren in the faith have been compelled to seek homes in other

have been compelled to seek homes in other Churches.

But to sit down now and fold our hands and brood over the past is criminal. What concerns us now is, shall it, in a very few years, be sorrowfully said, "The Swiss Reformed settlement of Southwestern North Carolina and other fields of a similar character, have passed out of our hands, and have found homes in other denominations," or shall this, and other like open doors, be entered, and the fields, under God, belonging to the Reformed Church, be cultivated by us, and made to be important elements in the work of extending the borders of our Reformed Zion? God grant it may be the latter.

A. B. K.

A SUNDAY SCHOOL CONVENTION.

The District Sunday School Convention of that part of Maryland Classis, including Frederick county and Baltimore city, was opened in the St Paul's Reformed church of Baltimore, on the evening of January 26th The attendance of delegates was, unfortunate ly, small, but the earnest and pointed discus-sions made up, in some degree, for this. Rev. J. T. Rossiter was elected President, and Rev.

C. Clever Secretary.

The doctrine of Christian Baptism, as held by the Reformed Church. Christian Nurture by the Reformed Church. Christian Nurture and the Christian Ministry, in its various functions, were the topics that claimed the attention of the Convention. The first was discussed by Dr. G. L. Staley; the second, by Rev. T. F. Hoffmeier, and the last by Dr. E. R. Eschbach, Revs. C. Clever and M. L. Fi ror. It is always profitable to discuss such questions in a free way, in the presence of the people, as it can be much more easily done, than in the regular ministrations. And besides this, strangers coming but once are more likely to put the truth in a way, that does not strike the people exactly as it does, when coming from the regular pastor. The Easter services being near at hand, and the meeting of Classis following so soon after, it was determined not to make any arrangement for another Convention. ther Convention.

DEDICATION OF THE REFORMED CHURCH AT WHITE DEER.

CHURCH AT WHITE DEER.

The members of the Reformed church at White Deer, Union county, Pa., during the latter part of last year, built a beautiful brick church on the site of the old Union church, of which Rev. W. W. Clouser is pastor. The building is seventy by forty feet, surmounted by a very neat spire; basement under the whole. The audience room is beautifully frescoed; the aisles, chancel and pulpit are carpeted, and a large, twelve-light chandelier suspended in the centre. In our estimation, there is not a finer church in the country. The 4th of January, 1880, was appointed as the day of dedication. Rev. A. C. Whitmer preached in the English language, and Rev. G. B. Dechant in the German. After this the programme was considerably changed. There was still a debt of \$1,325 resting on the church, not provid d for. The people had made a great mistake, a mistake very common in the building of churches. People have come to think, if they have only credit sufficient to build a church, on the day of dedication the ministers must beg what they are short, and in case they are unsuccessful, why, then let the church be consecrated with a debt resting upon it, though it may, in a few years, cause the sheriff to sell it. Is this right? Are such services acceptable to God? Certainly not. Is not the consecration of a church, under such circumstances, to the service of Almighty God, a mockery? And who is responsible for this great evil? We answer, the ministers. The people need but to be told of the inconsistency and mockery of such a service, and they would shrink from it, as from certain ruin. The people of White Deer, when told of the great and growing evil, said, "We know of many churches that have been dedicated with heavy debts resting on them." "But if it is wrong, we will not have you commit the wrong. Let the dedication be deferred to some future time." Although \$1,100 were raised in subscription and cash on that day, the dedication was deferred until such a time when the debt would be paid. There is no doubt tha days - and not by fairs or suppers - when the money was subscribed by good responsible men and women, who expect to pay it in a short time. Then, on the 1st of February, 1880, the church was dedicated to the service of God by the pastor, assisted by Rev. G. B. Dechant, who also preached on that occasion in the English language, from Rom. vii. 24. The people now rejoice, that they can worship in the house of God, free of debt.

BENSON.

SUNDAY SCHOOL CONVENTION.

The Sunday School Convention at Ringtown, Schoylkill county, Pa., will meet February 24th, 1880 at 7 P. M. The following is

ary 24th, 1880 at 7 P. M. The lonowing is the programme:

1. Tuesday evening secsion.—Qualifications of S. S. Superintendent and Teachers. Revs. W. C. Schaeffer and T. Derr.

2. Wednesday morning session.—How best to interest the Children in the Missionary Work. Revs. J. M. Clemens and E. D. Mil-

he Sunday School? Revs. S. C. Meckel and

4. Wednesday evening session.—Children's Meetings. Revs. F. K. Levan and A. Houz. Question box every session.

G. B. DECHANT,

Chairman of Committee. Catawissa, Pa., Feb. 7, 1880.

A QUESTION ANSWERED.

Rev. J. Gantenbein, in the Messenger for February 4th, asks the question, "Why do we never see acknowledgments of missionary money contributed by ministers?" The brother assumes, that because no acknowledgments are made separately for them, therefore our ministers contribute nothing. It making this assertion, we simply take his language in the connection in which the above question is found. So far as his statement is correct, it ought to be heeded by those whom it may concern, for a pastor can make but a very weak plea for missions, if he have no heart to give any means of his own.

That the impression made by the brother's language is not applicable to all our ministers is a well-known fact. We refer for proof to the Messenger of January 28th. Under the Department of Missions, "A voice from Iowa" speaks earnestly in favor of appointing a day, or a number of days, when a general thank, offering shall be reade for the re-Rev. J. Gantenbein, in the MESSENGER for

ing a day, or a number of days, when a gen-eral thank-offering shall be made for the re-sults of the Peace Commission. The brother shows his interest in the matter when he adds, "I have ten or fifteen dollars to drop in the basket on that day." Well said, brother; the writer of these lines knows at least one minister in Pennsylvania who will do the same. Nor does he claim any special merit for this deed. To his certain knowledge, many min-isters of the Reformed Church always put in

deed. To his certain knowledge, many ministers of the Reformed Church always put in liberal contributions, whenever collections are lifted in their churches. It is not their custom to publish beforehand what they intend to give, nor do they ask for a separate column in the MESSENGER to acknowledge their contributions after they are made. Thus much we have felt constrained to say in answer to the question of Bro. Gan enbein.

And now, in regard to the appointment of a day, on which to make a general thank-offering for the results of the Peace Commission. Will any one move in the matter? We shall wait and see Unless something better is presented, the writer proposes to take the following plan: Give the people an opportunity to make their special thank-offering in connection with the spring communions. But to prepare them for this something else is necessary. Bring the matter before the consistory at a suitable time. Let them deliberate and take such action as may be proper. Then, whenever the pastor may think it best—say several weeks before communion—let him present the action of the consistory to the congregation, and accompany the same with such remarks as the case may call for. If any one has a better plan to propose, we shall be glad to hear it, and, so far as it is practicable, follow its directions.

D. W. G.

low its directions. D New Holland, Pa., Feb. 11, 1880.

MERCERSBURG COLLEGE.

In reply to a brief article in your issue of February 11th, over the signature C., I can only report progress. Thus far only sixteen only report progress. Thus far only sixteen hundred and fifty dollars have been secured; and this, by going from house to house, and receiving small donations, as each one has been prompted to give. No large contributions have been made from any of the more wealthy members of our denomination. Although discouraged, the Agent will work on, trusting that our Lord will at last crown his labors with success. It seems impossible that the Church should allow the valuable property and work at Mercersburg to pass out of its control. God will yet inspire the membership of the Potomac Synod to come to the rescue of an interest so good and so endangered. The Agent will strive humbly and patiently to do the work entrusted to him, but must have the earnest and prayerful co-operation of the pastors. Such co-operation thus far he has uniformly had, for which he is unfeignedly grateful. To accomplish what the Synod demands will require large donations from the wealthy, very much larger than any yet received. Why should not such donations be unade? Why should the Church delay, and let the opportunities of the present pass away, perhaps forever?

E. E. H. only report progress. Thus far only sixteen hundred and fifty dollars have been secured;

Church Mews.

OUR OWN CHURCH. SYNOD OF THE UNITED STATES.

We quote the following from the Allentown personal. "The entire sum needed to cancel

8. Wednesday afternoon session.—1st. What are the Advantages of Teachers' Meetings? Revs. A. Houtz and W. E. Krebs. 2d. What are the Duties of Parents in relation to on the 1st of December last. On New Year's, up, so as to make it a comfortable dwelling for the pastor. He moved into it with his family on the 1st of December last. On New Year's, the surprise visit to which we have referred was made. The members turned out in large numbers, and each brought with them and 'eft numbers, and each brought with them and left at the parsonage, something serviceable in the way of house-keeping. The articles enume-rated embrace a great variety, and must con-tribute much to the comfort of the pastor and his household. The surprise was a very agree-able one to the pastor, and also afforded much pleasure to the members who participated in it.

ALMANACS FOR 1880.

A small sup ly of the English Almanac still on hand. Please send for them. Prices

as follows: 12 copies, 100 " 4.50 When sent by mail, ten cents per dozen must be added for postage.

Married.

In Trinity Church, St. Clairsville, Pa., Jan. 5th, 1880, by Rev. D. N. Dittmar, William R. Karn of Osterburg, to Lucinda Burket of Mowry's Mill, Pa.

At parsonage of Friend's Cove charge, on the 25th of January, 1830, by Rev. D. M. Whitmore, Mr. Charles England to Miss Catherine N. Diehl both of Bedford Co., Pa.

On the morning of Feby. 5th, 1880, at the home of the bride, by Rev. D. H. Leader, Mr. William A. Fen-ner of Plymouth, Richland Co., Ohio, to Miss Rebe-kah J. Bottomfield of Everett, Bedford Co., Pa.

On the 3d inst, at the residence of Mr. Andrew Johnston, by Rev. A. G. Dole, Rev. Lawrence E. H. nsell, of Cross Keys, Rockingham Co., Va., to Miss Esther B. Kelly, of Burnt Cabins, Fulton Co.

Dhituaries.

Diec.—Near Silem, Clarion Co., Pa., Feb. 31, 1880, Mrs. Susan Neely, in the 82d year of her age.

In her eighte nth year she became a communicant member of the Reformed Church, and has so continued for sixty-four years. Eight of her children are still living. As she had been quite feeble for a number of years, she look-d forward to death as a welcome visitor. A large number of relatives and friends followed the remains of this good old mother, to the last earthly resting place. "Biessed are the dead who die in the Lord."

to the last earthly resting place. "Biessed are the dead who die in the Lord."

Dien.—At Emlenton, Pa., Jan. 30th, 1880, Mrs. Mary Kreis, aged 56 years, 10 months and 19 days. The deceased was a native of Switzerland. In ear y life she became a communicant member of the Reformed Church. Shortly after her marriage, she removed with her husband to this country. She was the mother of seven children. five of them surviveher. Partly through her instrumentality, all her children have become members of the Church. It may yet be added, that she was a mother to three others, who, aside from the shelter offered them by this Christian home, might have been thrown on the cold charities of the world.

Her disease was asthma. It only required a little exertion, to so unnerve the system, that it seemed almost impossible for her to breache. Yet this good Christian mother would find her way nearly every Lord's day, at least once to the house of worship. Although her growing weakness was observable, yet her death was sudden. While attending to some of her household duties on the morning of the 30th, she called to her husband, who was changed at the time, in doing some writing, in an adjoining room. He at once went to her; but human aid was of no avail; she was laid upon the sofs, a corpuse.

The community deeply deplore her absence: the church here has lost one of its best and most zealous members the sorrowing relatives have lost a loving Christian wife and mother. Our loss, we believe to be her gain. Her life was one of sorrow and affliction. She had no "continuing city" here, and realizing this fact, her life was spent in "search of one to come."

B. DIED.—On the 18th of January, 1880, at his resi-

to come."

B.

DIED.—On the 16th of January, 1880, at his residence, near Charlesville, Bedford Co, Pa., Henry Diehl, aged 76 years, 7 months and 18 days.

Father Diehl was a Christian man. Every word, act and deed seemed to proceed from a regenerated spirit. His life was fire from extravagances. He was a man of extraordinary temperament; this together with a firm and strong faith in Christ, made him a model man. His Christian life ran with unrippled smoothness. Fraring God and keeping His commandments, he loved rightcousness and hated injuity. He loved upright dealing, and upright men, of which he was a living example. Whilst none could speak a harmful word of him, all, perhaps, without an execution, could speak many good and commendable things of him: For none knew him but to love him.

an exception, could speak many good and commendable things of him: For none knew him but to love him.

The latter years of Elder Dichl's life were full of affliction and sorrow. Physically, he was a strong and robust man; yet his family, consisting of a wife and three children were not. During the late war, his sons felt it their duty to go into the service of their country, and so enlisted. But both sacrificed thus their lives by falling victims to disease in the army. This so affected the mother, that she soon followed. Shortly after her death, he was called upon to part with his only child, a daughter. No one, save God only, perhaps, knows what a man with such temperament and characteristics, would suffer under such years of trial. Yet he bore it with the greatest Christian gratitude; bringing him to a more firm reliance upon divine grace, he seemed to ripen as the sheaf for the sickle. Truly the Lord "scourgeth every son whom He receiveth."

As might be anticipated, Elder Dichl loved his church. When his seat was vacant at church, his pastor was wont to inquire about him. Whilst others would

We quote the following from the A'len'sown Democral. "The entire sum needed to cancel the debt resting on St. John's Reformed Church, in this city.—\$13 000—has been seed to cancel the debt resting on St. John's Reformed Church, in this city.—\$13 000—has been seed to cancel the members subscribed \$500 each, and the balance was secured in sums of from \$200 down to \$5 and less. The committee appointed to raise the money did well. They were the right sort of men to take such a job in hand. They went about it with an earnestness that betokened success from the start. They looked alive and acted as though they had some life in them. Sheepishness will not win in anything, especially in the matter of church finances, for commonly people are disposed to act on the principle of giving just as little as they can. Men who take hold of such matters with gloved hands and with apologies for doing so, hardly ever prove more successful than did the Apostles that famous night before their call when they swept the sea of Gallie all through the night until the dawn and caught—nothing. It needs a flash of moral lightning to waken some people and unloosen their hands from the clutch of the 'Almighty Dollar,' and the St. John's committee knew just how to go about it."

Synod of THE POTOMAC.

Some one has sent us an account of a surprise visit made on New Year's day, to the pastor of the Mill Creek charge, Rev. B. R. Carnshan, by the members of his charge. Though anonymous, we presume it is authentic, and hence give the leading facts it presents. It seems the charge some time ago bought a small farm to be used as a parsonage, containing thirty acres, of which twenty are in a good state of cultivation, and the balance timber land. It has on it, the necessary out-

and then to man; remember heaven first, and then carth and self. What lessons one learns by considering the life of a good one! "Mark the perfect man, and behold the upright: for the end of that man is peace," Ps. 37: 37.

We feel, as every other congregation would feel in losing such a man; that God has again taken one of the best. But we cannot complain. The Church on earth has for its mission the salvation of men. And when such perfection of character is attained, and the longing and the daily prayer of the individual is, "Come, Lord Jesus, yea, come quickly," we should not, we cannot wish them longer on earth, but rejoice with them in the victory obtained over the world. May the Lord raise up others so faithful and true. Amen.

New Year Weller's Character Leaven Co. Pe.

May the Lord raise up others so faithful and true. Amen.

D. M. W.

DIRD.—Near Walmer's Church, Lebanon Co., Pa., January 30th, 1880, Mrs. Anna Maria Shuey, agol 61 years, 9 months and 23 days.

A true disciple of Jesus fell asleep in the person of mother Shuey. In her infancy she was dedicated to the Lord, and received the seal of the new covenant promises through the rite of holy baptism. She had scarcely become conscious of the relation she sustained to her blessed Saviour before she desired the enjoyment of all the privileges and blessings of a fall church member. Thus, at an early age, when her mind was susceptible to the divine word and ber heart, a censer of purity, she received cateshetical instructions, and was admitted into full church fellowship by confirmation. She continued a faithful member of the Lutheran Church.

She was married to Amos Shuey, and lived together in peace and fidelity for about fifteen years, when death effected an outward separation. His untimely death gave inward pain, but they were joined in heart, and hoped to meet again. She was faithful to her 'first love'' unto death. A family of seven children were entrusted to her nurture and admonition. By the grace and help of God, those mourning over her departure, are now adorning her arduous cares with a godly walk and conversation. They are all members of the Reformed Church.

Brother D. B. Shuey, an carnest and successful minister of our Church, is one, whom she loved as a mother only can love, and must have been a subject of fervent prayer. Two other sons are elders, and exemplarly members of Walmer's congregation. One having been a delegate to the General Synod. The only surviving daughter is a follower of godly matrons, and an active worker in the Sunday-school.

On January 16th she took siek, which soon developed into Typhoid fever. Her suffering was intense, but she bore it all without murmuring. She was firmly rooted and grounded in the faith and love of Jesus Christ, and nothing oould dicturb her confidence in the promise t

Acknowledgments.

BETHANY ORPHAN HOME, WOMELS-DORF, PA.

Rec'd from St John's Ref cong, Slat'on Rev
L K Derr, box clothing, Groc's, Soap, &c. \$26 36
from St John's Ref cong, Slatington, Rev L
K Derr, cash,
from a few friends of the Home Salsburg,
Rev W H Groh,
from Tri'y Ref cong, Tam'us, per D Shepp,
D. B. Albright, Supt.

ORPHAN HOME, BUTLER, PA.

ORPHAN HOME, BUTLER, PA.
Rec'd from J P M'Caskey, Lancaster, Pa.,
Three doz. Music Supplem't, No. 6, no est,
from Hock & Patter'n ½ yd, B. Carpt., do
do Ladies' Aid Society, St Luke's Ch, Kittanning, Pa. per Rev D S Dieffenbacher,
one box clothing and dry goods, est,
from Harris & Ewing Pittsburg, Pa, per F
T Wrey, one dos. visic of Halmont, no est,
from Orphan Box, Ref Ch, Brady's Bend,
per Rev C A Limberg, cash,
from Ref Ch, New Knoxville, O, per Rev J
H Klein, cash,
from Ref Ch, Galion, O, per Rev Klein,
do S Sch, do do do
do Geo Rueker, do do do
do Geo Rueker, do do do
do Geo Rueker, do do for Bother, of the control
from Ref S Sch, Basil, O, per Rev G H Leon'd,
do Mountpleasant chg, Pa, per Rev S Z
Besm, cash,
from Cash,
from Cash, do Mountpleasant chg, Pa, per Rev S Z Beam, cash, from Christ Ref S Sch, Altoona, Pa, per L B from Christ Ref S Sch, Altoona, Pa, per L B
Reifsneider, cash,
from Ref S Sch, Wooster, O, per Rev T J
Bacher, cash,
from Ref S Sch, Springboro, O, per Rev R B
Richard, cash,
from Ref Ch, Germano, O, per Rev F F
Christine, cash,
from Ref S Sch, Greenville, Pa, per W H
Beachler, cash,
from Ref S Sch, Greenville, Pa, per W H
Beachler, cash,
do do Millerstown, Pa, do do
do S Sch, do do do do
from Orphan Boxes, Henshue's Ch, per A
Sarver, cash,
from Pine Run Ref Ch, Pa, per Rev Dotterer, cash, from Pine Run Ref Ch, Pa, per Rev Dotterer, cash, from Henry Roshi, Dutch Hill, Pa, per Rev D D Leberman, cash, from Jon's chg, Somerset Co, Pa, per Rev H F Keener, cash, from Ref S Sch, Crestline, O, per Rev W F Markus, cash, from Lavina Seibert, per Rev Al*pach, cash, do Ref Ch, St Petersburg, Pa, per J J Ashbaugh, cash, from Ref S Sch, St Pe'ersburg, Pa, amt. collected by Mrs Gathers, per J J Ashbaugh, from Ref Cong, Zwingli, Iowa, per Rev F C Bauman, cash,

3 00

THE MARKETS.

Philadelphia, Feb. 14, 1880. [The prices here given are wholesale.]

Troops wheer' paberne	\$ 4.70(0) 3.11
" Extra Family	6 50 @ 7.00
" Fancy	7.50 @ 8.50
Rye	4.871 @ 5 00
Corn meal	2.45@3.124
Buckwheat meal per 100fbs	
Char Wheat White	1.60@2:00
GRAIN. Wheat, White	1.44@1.45
" Red	1.421@1.431
Rye	90@95
Corn, Yellow	57(0)073
" White	55@60
Oats	47(0)49
Barley two rowed	67(0,80
Barley Malt, two rowed	80 (290
GROCERIES. Sugar, Quba	
Defined out les	72 @ 73
Refined cut loaf	98(410
grushed	94@10
powdered	91 (0,91
" " granulated	91 @ 10
" A	91 (0,9)
Coffee, Rio, gold	131 @ 164
" Maracaibo, gold	14@20
" Laguayra, gold	151016
Java, gold	
PROVISIONS. Mess Pork	231 @24
Dwied Doof	
Dried Beef	12@13
Sugar cured Hams	10@11
Lard	74(0)84
Butter, Roll extra	18@20
" Roll Common	14@16
Prints, extra	80@35
" Common.	22@26
" Grease	
Econ	6@1
Seeds. Clover per 100th.	17@18

Flax "PLASTER. White.....

Youth's Bepartment.

OUR PATTERN.

A weaver sat one day at his loom Among the colors bright, With the pattern for his copying Hung fair and plain in sight.

But the weaver's thoughts were wandering Away on a distant track, As he threw the shuttle in his hand

Wearily forward and back. And he turned his dim eyes to the ground,

And tears fell on the woof, For his thoughts, alas! were not with his home, Nor the wife beneath its roof;

When her voice recalled him suddenly Fo himself, as she sadly said; "Ah, woe is me! for your work is spoiled, And what will we do for bread?

And then the weaver looked, and saw His work must be undone : For the threads were wrong, and the colors dimmed

Where the bitter tears had run. " Alack! alack!" said the weaver, " And this had all been right If I had not looked at my work, but kept The pattern in my sight."

Ah! sad it was for the weaver, And sad for his luckless wife; And sad it will be for us if we say, At the end of our task of life:

"The colors that we had to weave Were bright in our early years; But we wove the tissue wrong, and stained

The woof with bitter tears "We wove a web of doubt and fear-Not faith, and hope, and love Because we looked at our work, and not

At our Pattern up above." -Phabe Carey.

THE JEWELLED TOMB.

Shah-Jehan, the Mogul Emperor, built the Jewelled Tomb. His name means King of the World, because he ruled over so many people. Jewels were like the sand of the sea to him, he owned so many. The Koh-i-noor, "the mountain of light," was his, and there is but one larger diamond in the world. The Brahmins say that the owner of the Koh-i-noor will always be ruler of In-

This monarch loved power and splendor, but more than all he loved his wife Moomtazee. She was the niece of the famous Noor Mahal, and was called the most beautiful woman in the world, and was good as she was beautiful. "Light of the World," "Pearl of Women," "Crown of Delight," were some of the names her husband gave her. For hours he would sit by her side in his palace garden, on seats made soft by cashmere shawls, finer than any that ever crossed the ocean. They listened to the murmur of the river; they watched the pink lilies, as large as christening cups, that floated on its waves. Great leaves and wonderful flowers, such as we see only in conservatories, bent their heads beneath the spray of the fountains. There are few singing birds in that land, but from musicians, hidden behind the trees, came melodies which mingled with the sound of rippling wa-

All this was real, and not a story from the Arabian Nights.

One evening when the glow-worms had lit their lamps under every bush, the Mogul and his Empress were in the garden. Their eldest daughter, best beloved of his children because she most resembled her mother, was playing at their feet.

"Dearest Queen," exclaimed Shah-Jehan, "here are some flowers that I have just plucked. How happy should I be if you could not die! You are lovely as these roses, and I fear some day you will fade as they do. Allah allows a little worm to destroy a shawl that it has taken a life time to make-if some unseen enemy should take your life, there would be nothing left me but a kingdom whose sun had set."

The Queen replied: "I will never leave this earth while Allah will let me

stay." "Jehanara," she continued to her daughter, "if the Angel of Death should take me from your father, comfort and watch over him, and be all that your mother is to the great and good Emperor."

"Promise, my lord," she said, "if I should die, never to marry again; and place a tomb over my grave, grand as a palace, and beautiful as these flowers covered with diamond dew, that the

whole world may know how the greatest of earthly monarchs loved his Moomta-

"I promise," said her husband, with the world has never seen so grand a monument as I will raise over the loveliest of women."

Emperor was distracted when she said lines, and illuminated with colored marto him, "Remember my two requests; bles. now I must leave you."

were so afraid their heads would be cut off, they did not know what to do; chance. All the love and power of her husband could not save her any more than if she had been the wife of her meanest slave.

She died—the palace was dumb with grief. No official dared to speak to the Emperor and tell him of his loss. Je-"The Light of the World has gone out."

Shah-Jehan began to build the temb of

monument, it is a granite shaft or a mar- us is made of white marble. There is ble block; we place it in a cemetery, no tinge of color on the four minarets, and plant vines and trees around it. In but within them the central pile is covcommemoration of many great and good men we sometimes build a high monu- flowering vines. They are verses from ment-like that on Bunker Hill-where the Koran; every letter is black marble the country, telling each other how jasper, agate, cornelian and lapis-lazuli. grand the nation has become because of When we are told that the whole sacred the patriots beneath us who gave their book is written in this way upon the lives for our liberty.

But in India, diamonds are dug out of the earth, precious stones filtered from streams, and pearls fished from the seas. east and west. Crossing the threshold Every thought of nature is a jewel, an l glitters in the sunshine. The beetles divided into several apartments. Belaces of brilliants. It is the land of dome an octagonal space is shut in by peacocks, whose gorgeous eyes repeat in the sunlight all the wonders under above you, in the very centre of this ground. No goldsmith can make such dazzling colors as the butterflies carry through the air. So when the Emperor | the walls, the columns, the ceiling, all would build a mausoleum to the Pearl are of glistening white marble. About of Women, he adorned it with the most seventy-five feet from the floor a carved splendid gems that ever shone even in trellis-work around the base of the dome that Land of Jewels.

Shah-Jehan had been collecting precious stones all his life; but though he are made of black letters; not straight already had a greater number than any one else in the world, he ransacked all like the tendrils of a vine; and in this countries for more and finer gems to central and more sacred chamber, preadorn his work.

He brought the most skillful architects from France and Italy. The chief thorny stem gay flowers had sprung on of them was Austin de Bordeaux, every side. The buds and leaves look named the Jewel-handed.

Seeds planted in the garden round the edifice grew to be tall trees, and children who had watched the levelling of the great platform became middleaged men and women before the dome was finished. Twenty thousand workmen went home every night, year after year, always telling their families how particular the Emperor was that every stone should be placed right, till at last they grew gray-headed-for it took twenty-two years of hard work to build the tomb.

I cannot fell you how many millions it cost-there are so many different estimates given-it were as easy to tell the majorities on election night. But all agree that it cost an enormous sum.

Nothing interested Shah-Jehan but this tomb of his beautiful wife. It stood on the river Jumna in a garden twothirds as large as Boston Common, and was surrounded by a red sand stone wall high as the roof of most houses. The Emperor used to sit in one of the arcades on the inner side of this wall and watch the progress of the building. Careless of the terraced garden with its paths of variegated marble and its eighty fountains throwing diamonds into the air, regardless of the two mosques where Mussulmen go to pray, his eye was always fastened upon the dazzling structure the head, close by an emerald lotus leaf are called mugdaughs. They are very which rose above all and gleamed like a covered with diamond spray. Texts useful for increasing the muscular power Will some one please take a census

observe that what we mistook for flowers | the tribe of unbelievers." are texts from the Koran, the Bible of the Mahommedans. These texts are in-Soon after the Queen became ill. The laid in the stone, arranged in graceful

Passing through the garden, an avenue All the doctors and wise men in the of Italian cypresses shuts us in like a comes out of the darkness, saying: "Close your eyes for a moment; you will not they suggested so many things that of die, but you shall see Heaven." Emcourse the poor Queen stood very little erging from between the trees, we mount to the platform which is raised eighteen feet above the highest garden terrace, and is a square of over three hundred feet, glittering and polished as ice. At each corner and separate from the main building rises a tall, slender minaret, through whose open carving hanara put her arms softly around her appears the circular stairs leading to the father's neck and sobbed into his ear, top. In the midst we behold the octagonal mausoleum, surmounted by four small cupolas around the central dome, The funeral was scarcely over, when which towers as high as Banker Hill monument.

Where we stand above the world, In our country, when we think of a everything beneath our feet and around ered with delicate traceries that look like we can climb to the top and look over inlaid in the white, and ornamented with Taje Mahal, we understand why the work took twenty years.

There is an entrance north, south, of either, we see that the vast interior is colonnades roofed with arches. High thought, the heart of the Taje Mahal. great dome, flashes a golden ornament like a constellation of stars. The floor, lights the place, and shows the whole interior to be a mosaic of texts. They like those in a printed book, but twisted cious stones of every color gleam and sparkle around the words as if from a so natural as to deceive the eye. You wonder if the whole building has been decorated for a victory; if those are garlands of evergreens and flowers that cross the arches, drip over the friezes, interlace each other and almost wave in the breeze-and if they are for a Christmas festival?

The great Mogul placed them on these walls, and they are enduring as his love. You seem to look at banks of snow overspread with wreaths of flowers

which the sun, streaming through the high trellised windows, transforms into foaming cataracts falling from the sky, while braided rainbows flash and dance on their waves.

On the floor, under the dome, is an octagonal screen, higher than a tall man, and made of marble as delicately wrought as a veil of lace. It is bordered with lilies, tulips and roses, made of precious stones. Within this screen, beneath the centre of the dome, is a slab of marble six feet in length.

The poor mother covers her darling's grave with flowers-all she can give; there. The flowers the great Mogul the Persians exercise with them. These placed on the grave of his Queen were exercises are performed alternately with made of the most costly jewels. The the two hands, and sometimes simultafinest rubies that he had searched the neously, with two instruments of a world to procure, glowed in a rose near massive conical form, which in Persia mountain of snow against the blue sky. from the Koran, always in black letters, of the arms and shoulders, opening the for me?"

In a vault below this great hall, and put on a belt. just under the precious slab, Queen to Heaven.

own petals never faded.

father in the very pala:e from which he with infinite longing at the minarets of the mausoleum. He could see the dome which rose high above the grave of his Queen, but he could never lay a flower there. For eight years he could see the are living gems; the orange lizards that neath each of the four small domes is a outside of his master piece of architecture, peep from under the stones show neck- separate enclosure. Under the central- but never again did his eyes behold the jewelled grave, which is the central

> The Moguls no longer rule in the East. The Koh-i-noor, the ransom of a royal captive, belongs to Queen Victoria -the Empress of India.

The different conquerors of that country have destroyed many a marble palace, burnt many a beautiful city; but all of them, even the furious Sepoys, have left unharmed the Taje Mahal—the jewelled wonder, and it stands to-day in its perfect glory—the monument raised by the love of an Eastern despot to his beautiful wife. - Mrs. T. W. Curwen, in Feb. Wide Awake.

INO AND UNO.

Ino and Uno are two little boys

Who always are ready to fight,

Because each will boast

That he knows the most,

And the other one cannot be right.

Ino and Uno went into the woods, Quite certain of knowing the way: "I am right! you are wrong!" And they didn't get out till next day! Ino and Uno rose up with the lark, To angle awhile in the brook, But by contrary signs They entangled their lines, And brought nothing home to the cook! Ino and Uno went out on the lake, And oh, they got dreadfully wet! While discussion prevailed They carelessly sailed, And the boat they were in was upset! Though each is entitled opinions to have, They need not be foolishly strong; And to struggle and fight Over what we think right, Is, You know, and I know, quite wrong!

INDIAN CLUBS.

-St. Nicholas for January

The exercises with the Indian clubs are of a more recent date than those with dumb-bells. They were introduced into they fade, and she still keeps fresh tokens | Europe by a military officer, who had seen

At length the Taje Mahal, the "Crown form an inlaid back-ground of thorns for chest, and strengthening the hands and of Edifices," was completed. Let us the flowers. Mahometans believe these wrists. They have also the advantage visit it. On the side opposite the river texts make the grave more sacred, and of rendering the player with them ambiwe pass the wall through the grand red are a charm to preserve it from injury. dextrous, or two-handed; that is to say, trembling voice, "if you should leave gate-way. It seems to be ornamented On the end of the slab next the door are of making the left hand as able and me, no one shall ever fill your place, and with garlands, but looking closer you conspicuous the words, "Deliver us from vigorous as the right, and enabling him to use one as readily as the other. As No royal lady's brooch was ever of instruments of exercise they are as fitted more delicate workmanship than this for women and girls as for men and boys. casket of jewels. It glitters in the mar- Gracefully used, they give a good carble hall like a cluster of diamonds on a riage and deportment, not always obrobe of white satin. Sparks of light tained by other means. Dumb-bell dart on the screen, kindle the tracery practice should precede the use of the into fire; tongues of flame speak on the Indian clubs. In beginning with the Kingdom were summoned, but they pall, while a voice from the attendant floor; points of vivid light live all over latter, take off your coat and cravat, the building and transfigure it into glory. loosen your braces and waistcoat, and

> The most simple exercises with the Moomtazee is buried. A lamp is always Indian clubs consist in carrying them to burning over her tomb, and a priest, the shoulder, sometimes with the right whose white beard falls below his waist, arm, and sometimes with the left-in chants from the Koran. A strange echo carrying the club before and behind, to repeats his voice back and forth in the the left and to the right. In the more church above, till it seems to linger in difficult exercises you move the clubs the lofty dome, where an invisible choir alternately around the body, seizing whisper his words before they take flight them at first by the hand, and holding them parallel to the legs, the arms held Shah-Jehan never married again. The down without stiffness, the clubs in a tomb for his wife so occupied his thoughts straight line with them. Then raise the that he did not know that the greatest right club, without the slightest jerk, in empire-in the world was slipping away front and near to the body in the difrom him. The Princess Jehanara kept rection of the left shoulder, until the her promise to her mother. Father and forearm passes the head, the club always daughter daily laid fresh flowers on the remaining vertical. Then continue to jewelled slab in the Taje Mahal, and the pass the club behind the body, bringing starry roses watched the frail, living ones it toward the right shoulder, and letting close their eyes and droop, while their it gradually descend to the ground. The same movement is repeated with the The kingly mourner was dethroned left club, by commencing to raise it by his crafty, cruel son, Aurengzebe, who toward the right shoulder, and so on became Emperor, and imprisoned his continually. Practice all the movements slowly; but when you have once familused to watch the elephant fights. He jarized yourself with the exercises you had no solace in confinement but his may execute them more quickly, always faithful daughter. Every day he looked taking care that one club descends while the other ascends.

HOW THEY TREAT ANIMALS IN JAPAN.

Mr. David Murray has called my attention to the very important service performed by the crows and a kind of hawk, which act as scavengers. We are so accustomed at home to find these birds especially wild and wary, that it is a somewhat startling sight to see them perching on the buildings in a crowded city like Tokio, and swooping down in front of you in quest of food which might otherwise decay and vitiate the atmosphere. The destructiveness and brutality, generally speaking, of the children of Christian nations, lead to the stoning of dogs, cats, and birds of all kinds. In Japan such a thing is unknown, and a stone thrown at a dog (I speak from experience) is generally answered by an inquiring look; hens lop out of the way, and even cats do not take the hint! In other words, the crows and hawks are never molested, and the result is that all carrion and other stuff left in the streets is pounced upon and carried off immediately .- Popular Science Monthly.

Mleasantries.

The interchangeable family ulster supplies a want long felt. In the possession of a young married couple it can be worn by either party.

If a man whistles in the street as if he were calling a dog, from three to seven men will stop suddenly and look about them. Is Darwin right?

The Parisian is impertinent enough to reprint this: "Jane," said he, "if you would take your two feet from before the grate we might have a little warmth in the room!" They had been married only six months!

It is said if you sit down when assailed by a ferocious dog, the beast will not touch you. But the judicious man will select as high a seat as possibleat the top of a tall tree, for example. -Boston Transcript.

A nervous Chicago man had a tooth pulled the other day, and as he came bounding out of the dentist's chair into a room where half a dozen other patients sat, he inspired them with terror by anxiously howling, "Am I all here?

Four Chinese converts were admitted as members of the Second Presbyterian Church of Indianapolis two weeks ago.

This year being the one hundredth since the introduction of Catholicism into Boston, some suitable commemoration is proposed.

The Mormons have made considerable progress with converts in Mexico, and it is said that efforts to found a Mormon colony in that country will be put forth.

The American Board has expended more than \$1,200,000 on missions among the Indians, and gathered 50 churches with 4,000 members. The mission among the Dakotahs returns eight churches and 600

About one-fifteenth of the Catholic population of this country is taught in Catholic schools, or upwards of 405,000. Of this number of scholars 33,495 are in 83 schools in New York, and 23,085 in 153 schools in Cincinnati, with 25,406 scholars, but only 16 scholars in Boston.

debts produced the property, which we understand to be the fact on an extensive scale, then simple equity demands that the property should be held liable for the debts.

The table of statistics of Baptists in the United States, which is published in advance of the Baptist Year Book, shows that there was a gain of about 30,000 members in 1879. The total of members—including, of course, the Southern Baptist churches, which are as really separate from the Northern churches as is the Methodist Church, South, from the Methodist Episcopal Church—is 2,133,044. There are 24,794 churches and 15,401 ministers.

The Rev. John Miller, of Princeton, who was dropped from the Presbytery a year or two ago, is to have a new church. Since two ago, is to have a new entern. Since he was dropped he has been preaching at Stony Brook and Plainsboro, near Princeton, where he has had the use of small church buildings. The new church will be put up at Princeton, almost under the shadow of the Theological Seminary. It will cost a moderate sum of money, be cruciform in shape, and be known as the "Old Church."

Sadlier's Catholic Directory for the United States, shortly to be published, will show that there are 12 archbishops, 55 bishops, 5,989 priests, 1,136 students in theological seminaries, 6,407 churches, 2,246 parochial schools, with 405,234 scholars, and a Catholic population of 6,143,222. Last year the population was reported to be 6,375,630, the churches numbered 5,589, and the priests 5,750. There has been a gain of one Archbishop and three Bishops. Sadlier's Catholic Directory for the and three Bishops.

According to a statement of J. F. Jaggers, General Superintendent, at the monthly meeting of January, of the Phila-delphia Tract and Missionary Society, a missionary reported that in his district, 1717 visits had been made during the month; 92 persuaded to attend church; 72 children placed in the Sabbath-schools, and 41 cases of religious interest. In one family, the mother, son and daughter were hopefully converted by the reading of the tract, "On which side of the line," and a Testament which he had given in one of his called a greater at the tract of the tract. calls; another stated that in his district 1,100 visits had been made; 25 persuaded to attend church; 14 placed in the Sabbathschools, and 50 interested in the subject of

The few Old Catholics in Austria are said to be greatly embarrassed.

In England the Unitarian Church has only 290 ministers in active duty.

The Russian Church authorities have sent a missionary to San Francisco, who will go on to Alaska in the spring to labor there.

Professor Friedrich has succeeded the late Professor Messmer as editor of the Old Catholic organ, the Deutsche Merkur, at Munich.

The Italian Government sequestrated and sold between 1861 and September, 1879, 130,514 lots of church property, for which it received 546,472,481 lire.

One of the largest Calvinistic Methodist churches in Cardiff recently considered the desirability of introducing the prayers and litany of the English Prayer Book into their service.

The American missionaries in Persia heartily indorse an urgent appeal made by native Christians to friends in this country for help for the starving, for whom neither the Government nor wealthy Mussulmans

will do anything. Bishop Herzog, Old Catholic, of Swit-zerland, has published a revised Book of Common Prayer for home and public devotion. In the preface he mentions in terms of commendation the Prayer-Book of

the English Church. At a recent meeting of the Free Presbytery of Glasgow, a notice of motion for an investigation into certain Biblical views expressed by Professor Candlish was given. Though the notice was received with indignation, it has not been disposed of.

The English Wesleyan thanksgiving

Home.

Home.

The Roman Catholic population of New England is estimated at 900,000.

The Children of New England is estimated at 900,000.

fund has reached a total of £228,907, or \$1,144,535, and there are yet over 300 circuits to be heard from. The fund will be closed up in the summer of 1881. Large amounts have been already paid in and applied to the liquidation of connectional data.

The new Roman paper, the Aurora, which is understood to be in many respects an exponent of the policy and wishes of the Vatican, is described as being thus far in point of typography the best journal published in the city. Its tone has been moderate, and mention is made that it departed recently from the custom which has long prevailed with the Italian clerical press, and gave to King Humbert his title by calling him "the King of Italy."

RELIGION ON THE STAGE.—At an Episcopal College in Western Flanders a remarkable religious play was recently performed by the pupils of the school before their parents, and received with much applause. In the first act a pupil in the dress of a Freemason was seen digging a grave, in which a coffin marked "Catholicism" was to be placed. He was assisted by the Belgian Minister of Public Instruction in the character of Satan. In RELIGION ON THE STAGE. - At an the second act the grave-digger appeared as the teacher of a public school. The father The Catholic clergy of Cincinnati are making strenuous efforts to prevent the sale of any Church property for the payment of Archbishop Purcell's debts. So far, at least, as the money represented by these money in his pocket went away, leaving them behind. The education of the boys was begun in another act by writing on a blackboard, "There is no God," and teaching them to understand the words. In a few moments an old man appeared with a boy; then an angel with a sceptre and Satan in flames came in, one after the other. The pupils soon fell to the floor, and the angel sang the clerical war song: "Thou shalt not have it, the beautiful soul of the child." Satan was then put to flight, and the children were saved.

A WARM DEFENCE OF BISHOP COLENSO.

Dean Stanley has paid a tribute to the Bishop of Natal, to which high praise is due for its manly vigor, warmth and courage; for he paid it in the face of ridicule and loud laughter at a meeting of the London Society for the Propagation of the Gospel. After his opening remarks that the Bishop, as a propagator of the Gospel in South Africa, would be remembered long after those present were dead and buried, had been received with roars of laughter and cries of "Order," Dean Stanley went on to say: "You need not call 'Order!" I will not be restrained by this mockery, these jeers, this ridicule, these jibes! I say there will be one Bishop who, when his own interests were on one side and the interests of a poor savage chief on the other, did not hesitate savage chief on the other, did not hesitate to sacrifice his own, and, with a manly generosity for which this society has not a word of sympathy, did his best to protect the suppliant; did not hesitate to come over from Africa to England to plead the cause of this poor unfriended savage, and when he had secured the support of the Colonial Office—unlike other Colonial Bishops—he immediately went back to his diocese. For all these things the Society for the Propagation of the Gospel appears to have no sympathy; but you may depend upon it that outside these may depend upon it that outside these walls—in the world at large—whenever Natal is mentioned they will win admiration; and posterity will say that among the propagators of the gospel in the nineteenth century the Bishop of Natal was not the least efficient." The Dean's last words were received with cheers.

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" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown	11:30	5:00	P. M.	
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General Mews.

DOMESTIC.

The Irish Relief Fund in Phila. amounts to over \$13 000.

A Centre county farmer, Z. S. Welsh, sowed a piece of rye on the 12th of January, planted onions on the 20th, and potatoes on the 26th.

It is reported that in and around New York and Boston 160 persons committed suicide during 1879. One-half of this number consisted of Germans.

There will be an effort made in some parts of the State to have a compulsory education law passed at the next Legislature. The subject is now being discussed.

Dickinson College will complete its hundredth year in 1883, and The Methodist calls upon its alumni and friends to increase its endowment \$500,000 at that time.

The increased demand for railroad locomotives on the Penna road, has made it necessary to erect three more engines on each track in the erecting shops at Altoona, so that repairs can be made on eighteen engines at one time instead of fourteen, as heretofore.

President Hayes has issued a proclamation warning squatters to keep out of the Indian Territory. Standing Bear and Bright Eyes, of the Ponca tribe, have given testimony before the Senate Committee, in regard to the wrongs endured by their people in the Indian Territory.

A very large dormitory is now in progress at Princeton College, N. J., which is to be finished before the opening of the next collegiate year. This will accommodate eighty or ninety students at moderate rents, and at the same time the income from this building will be applied to lower the rents of certain rooms in all the other buildings.

In the House of Representatives the select committee upon the alcoholic liquor traffic held a meeting and received and adopted the report of their sub-committee, to whom was referred the question of the feasibility of appointing a commission to inquire into the alcoholic liquor traffic, and investigate the subject in all its bearings. The committee instructed Representative Brewer (Mich.) to report a bill to the House providing for the appointment of a commission of ten members, to serve without pay and to be selected irrespective of their views upon the liquor traffic. The bill also appropriates \$10,000 for the expenses of the commission.

FOREIGN.

In the House of Commons, Mr. Edward Stanhope, under Secretary, has declined to give assurances that the revenues of India would meet the expenses of the Afghan war.

London, Feb. 11.—A despatch from Rome to The Pall Mall Gazette says: "The Pope in replying to a request of English Catholics for the establishment of diplomatic relations between the Vatican and Great Britain, stated that the Church enjoys such liberty in England that such relations are unnecessary."

London, Feb. 11—The Times this morning renews its objections to the Government guaranteeing the secure possesssion of Herat to Persia, and declare that Central Asia is not, to say the least, the centre of English imperial interests, nor, in the present condition of Europe, does it seem either prudent or expedient to go so far afield to meet a possible foe.

Berlin, Feb. 11.—The North German Gazette draws attention to the attitude of the Irish Catholic members of the British Parliament. It says: "The matter has become serious, and a remedy must be sought against the proceedings of this party." The foregoing is regarded here as an indirect reference to the attitude which the Centre party of the German Parliament is expected to assume.

ment is expected to assume.

London, Feb. 11.—Messrs. Davitt and Killan, the Irish agitators, have visited France and Belgium to collect information with regard to the land systems of those countries. In a month a deputation from the Irish Land League, including Davitt, will visit the chief places in France, Germany, Belgium, Italy and Spain (where committees are being organized to receive them), to enliat support for the land movement, and relief for the distress in Ireland. A deputation from the League has held a conference with leading Irish and Engli h members of popular organizations, when negotiations were entered into for a series of popular demonstrations throughout Great Britain on the land question.

St. Petersburg, Feb. 11.—The Journal de St.

Great Britain on the land question.

St. Petersburg, Feb. 11.—The Journal de St. Petersburg says the restitution of Herat to Persia has been a tradition in the policy of Russia for the past half century. The cession has always been opposed by England, who now abandons her former views out of jealousy of Russia. The latter will not allow herself to be turned from the loyal rational policy she has hitherto pursued, which is based upon her good relations with Persia, and if Persia despises her friendship she does so at her peril. The Golos observes that the friendship of Russia is of vital necessity to Persia. The report of the appointment of General Skobeleff to the command of the army operating against the Tekke Turcomans is practically confirmed.

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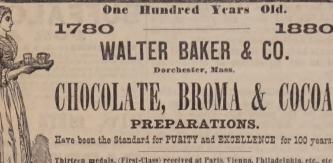


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